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The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., August 5, 1926

OLD SERIES
VOLUME XLVIII.

NEW SERIES
VOLUME XXVIII, No.



Dr. J. B. Tidwell of Baylor University will have the Bible Hour each day and the Sunset Service each evening.

We regret to learn of the injury to Dr. M. C. Ellis of Senatobia in a fall recently. He has been a long time a beloved physician and a faithful servant of God.

Evangelist R. G. Baucom, of San Antonio, Texas, is in a meeting with First Baptist Church, East Las Vegas, New Mexico. He begins one with First Church, McCaulley, Texas, August first.

Rev. E. B. Willingham, son of the lamented R. J. Willingham, has become field secretary of the Department of Missions of Virginia Baptist Board. He has for two years taught the English Bible in the University of Richmond.

T. D. Brown, an alumnus of Mississippi College and of the Louisville Seminary, becomes head of the Bible Department of Ouachita College. We presume this means his resigning the pastorate at Eldorado, Ark.

A number of our Mississippians had left tracks, or shall we say echoes, of their visit to Ridgecrest this summer. We heard their names called as attendants and participants in various conferences, such as the Students, Girls' Auxiliary, Education Board, etc. It all goes to show that it pays to behave yourself when you go away from home. And these have maintained the fine traditions of the state and our Baptist people.

Governor Pat M. Neff of Texas in an address at Ridgecrest on Law Enforcement said that during his four years as Governor there were 500 bootleggers in prison and not one of them went out with a pardon in his pocket.

Our short stay at Ridgecrest, N. C., was made more delightful by meeting Pastor and Mrs. D. A. McCall of Griffith Memorial Church, Jackson. Their fellowship and courtesies were greatly appreciated. He is taking the theological work in the summer school.

The meeting at Wiggins, Rev. J. N. Miller, pastor, begins on the third Sunday in August. Rev. Nat Parker, now of Toronto, Canada, will preach. The pastor requests the prayers of the Baptist brotherhood for a great revival.

We dropped in on Dr. T. W. Young Sunday morning at First Church in Corinth and heard a soul-refreshing sermon on The First and Great Commandment, and the one like unto it. A fine summer congregation listened to him with interest and profit, and we learned from Deacon Ray that they are accustomed to having additions to the church at every service. The editor was "drafted" for the sermon Sunday night. Our fellowship with Dr. Young began back in the Seminary and we were mightily pleased when the Lord led him to Mississippi.

Singer K. D. Turner of Waco, Texas, just closed a great revival at Rosebud, Texas. Numbers were added to the church. Brother Turner is now in big tabernacle meeting at Roscoe, Texas. He comes next to be with Brother C. M. Crossway and church at Senatobia, Miss.



MISS LEATHERWOOD

Miss Mattie C. Leatherwood of Louisville, Ky., will have charge of the Primary work at our Assembly. She is known throughout our entire Southland for her ability as a Primary worker and every pastor and Sunday School superintendent in Mississippi should be anxious to have their Primary workers on hand to get the benefit of the work that will be given at our Assembly in this department.

Dr. George Leavell, on furlough from his work as a medical missionary in China, made a series of helpful addresses at Ridgecrest. We are glad he is to be at our Mississippi Baptist Convention at Jackson in November.

Dr. Jas. B. Leavell and his family are touring the country from Texas to New England in their car, stopping at interesting places along the way, making a specialty of visiting college communities. We were glad to greet them at Ridgecrest, N. C.

Pastor Blount of Okolona is being assisted in a revival meeting by Dr. W. W. Hamilton of New Orleans. We had the pleasure in passing through Okolona of seeing the outside of their beautiful new church building, which will greatly set forward their work and more truly express the church's interest in the progress of the kingdom.

The Baptist says: "Science is the quest for actual facts, philosophy is the quest for true reasons, and religion is the quest for the best life". We have our doubts about a "quest" being science or philosophy, but we know that the religion of Jesus Christ is not a quest; it is a conscious union of the soul with God in Christ.

THROWING AWAY GOOD MISSIONARY MONEY

J. F. Love, Cor. Sec'y.

The last Southern Baptist Convention adopted the following on the recommendation of the Co-operative Campaign Commission:

"In view of the many gross abuses of our churches by unknown and unauthorized individuals, especially certain foreigners, the Commission would, through the Convention and in the name of the Convention, warn all our people and churches against such unauthorized, independent solicitors of money from our people and churches."

This action brings up again a great evil against which our churches have been repeatedly warned but with discouraging results. The Convention has by the action quoted above come to a feeling of responsibility in this matter and joins the Board in issuing this warning.

It is so important that all our people shall give intelligently to the support of Foreign Missions and give in a way which will help the denomination meet its responsibilities and provide for all the missionaries with equal fairness, that, even in the case of its own missionaries, the Board has the following explicit agreement:

"Appeals of missionaries for contributions to work on their fields must be for those objects only for which the Board makes appropriations, unless permission to the contrary be given by the Board. Thus missionaries may, while securing aid for their own work, assist the Board also in securing support for objects for which it has assumed responsibility."

All the missionaries have entered the above agreement with the Board. But is it fair either to the missionaries or to the churches to allow unknown and unauthorized foreigners to make their appeals directly to the churches, or to individuals, and to secure money on fictitious missionary appeals and use the larger part of it on themselves?

The writer could furnish a long list of these peripatetic foreigners whose careers among the churches of the South he has watched through many years. Here is one case, a familiar one. A certain Cuban who captured imagination had high living for a good many years, and the denomination got a jolt when his gross deception was learned.

A Persian pursued studies in the South for years and, amidst school terms, prosecuted his campaign for money diligently up and down the South. How much he got nobody knows, but the picking was so good that he prolonged his education and pursued his campaign until at length he was able to go into the Persian Rug business and his Persian mission work stands only in the name by which he secured money from good but unsuspecting Baptists of the South. With his broken English he drew forth the tears, the pocket handkerchiefs and then the pocketbooks in many prayer meetings.

Another case. A brother from Armenia traversed the South from several headquarters which he established and with the missionary appeal educated his family and now, after more than thirty years, he is still among us.

Another case. A Russian, a Baron, if you please with tinsel and tassels which dazzled the eyes and excited the imagination of good brethren and sisters—some of them great in denominational counsels. The Baron was, at his own solicitation, recommended to American Baptists for \$100,000. We have had considerable dealings with the Russian Baptists in recent years, but we have not been able to locate the Baron nor the money which he drew from Baptist pockets in America which were closed to the appeals of their own authorized denominational mission agencies; but we have heard of his denial of the faith and of a certain investment in a Western state.

Here is another story fifteen, yes twenty years long. A Persian again. He has a pocketful of letters of recommendation. Most of them are

posthumous documents, their authors having been in Heaven many years. Recently this man made an itinerary which took him to many of our central cities and into numerous states. We do not know how much money he secured, but we have heard of generous responses. He visited 55 churches in and around one city. One brother gave him \$1,000. In Washington City the other day I heard that this man has a flourishing rug business.

These tales of imposition on the part of foreigners and gullibility on the part of American Baptists and Baptist churches could be strung out to many times the length of this paper.

Here we have on our desk numerous publications which are put out by one or another of organizations which are set for the solicitation of American coin in the name of missions. One of these publications, an expensive magazine, makes a specialty of appealing to Baptists but we have searched its pages for a good many years to find the word "Baptist" in it. It uses some Baptist names, but neither on its title page nor anywhere else does it feature the word "Baptist". It is amazing that many of our good people, who are suspicious of heresy in their own mission board and missionaries who are under the close watch of Southern Baptists, have never discovered that this editor and organization which pose as the orthodox of the orthodox make their magazine inoffensive to every denomination in America and out of America in order to swell the number of contributors to this nondescript enterprise.

Here is a card carrying a heart-rending appeal for Russia behind which is a tale which cannot be told here. The rumor is that this card and other publications and activities of its author has already secured for him \$50,000.

Here is another magazine which comes to us from a certain quarter of Europe, for which Southern Baptists have assumed no special responsibility, but to which they are solicited to send forward their money.

Here is a warning which comes from the Baptist Union of Russia:

"After the latest information which has reached this Union, I am compelled to call your attention to the fact that many reports over various matters and questions proceeding from here to England and America do not originate from the Union of the Baptists in the U. S. S. R., nor from its Committee, but from private persons and organizations.

"It is desirable that all foreign brothers should be informed of the contents of this message."

There are several organizations issuing appeals for Russia, not one of which is recognized by the Baptist Union of Russia or the Foreign Mission Board of the Southern Baptist Convention, and yet are given help by some Southern Baptists, while at the same time they solicit from other denominations and other lands.

The Foreign Mission Board of the Southern Baptist Convention is elected annually by that Convention and is required to make annual reports to the Convention; its missionaries are drawn from the churches of the Southern Baptist Convention; and yet while it appeals in vain to Southern Baptists for their support, these foreigners and unauthorized and divisive organizations in the control of which they have no voice, and which are in no sense representative Baptist organizations, claim the sympathy and support of some of our people.

Let it be said in closing that the exposure of these peripatetic and deceptive foreigners is not a reflection upon the great body of Baptists on the foreign fields of the world, but is in their defense. There are thousands of true, modest, humble, toilsome Baptists on our mission fields who are content, on scant rations, to labor for Christ and trust Southern Baptists to give them help through an agency which Southern Baptists themselves control. These Baptists have a real claim on the Baptists of the South which can be met through the Foreign Mission Board only.

Some of these itinerant foreigners collect enough money on their missionary appeals to travel the continents, cross the sea, and to go around the world.

If our people will not be warned, it shall not be our fault. Southern Baptists control a foreign mission agency which seeks to render a good stewardship through which all who wish to do real mission work can do it.

AN INFORMED CHURCH

A conference of editors of religious journals was recently held in Washington, D. C. One of the most suggestive addresses was made by Dr. W. S. Abernethy of Calvary Baptist Church, Washington, who was a guest of the conference. The main contention of his address was that the educative value of a religious paper for a congregation was so great that the preacher who did not see that all his families read one was ignoring one of the chief aids to his ministry. Dr. Abernethy was right. The religious paper means a congregation prepared for the minister's full message, the absence of it means a congregation ignorant of the great thought movements of the day, of the social experiments the church is making and of the mission work at home and abroad in which the church is engaged. The religious journal prepares a congregation for the preacher's message. He does not have to begin in the kindergarten stage of every question on which he talks. He can assume an intelligent, not a childlike, interest in his message, whatever its character. Furthermore he has an audience that has the world vision, the big background, instead of the parochial mind. It is ready to respond to big themes and is at home in them. Thus the preacher is freed to plunge right into his subject and assured of sympathetic comprehension.

This is not the first time that these thoughts have been expressed. Sir William Robertson Nicol, when he started the British Weekly, took as his slogan, "In every manse in Britain," and it soon got into many of them. But after a while this conviction of which Dr. Abernethy was speaking came over him, that the British Weekly ought to be a sort of pastor's assistant. He took thematter up with the preachers, using the arguments mentioned above, as I recall his editorials, and the preachers were sensible enough to respond. They saw that a plea for missions falling upon minds that every week were reading about the wonders of missionary work in all parts of the world brought ten times the response. They saw that congregations familiar with religious and theological thinking, living in it every week, through articles by Nicol, Denney, Orr, Matheson, Dods, Alexander Whyte, Forsyth, Jowett and many other scholars, were ten times better prepared for their sermons than babes in theology—which is what the average congregation is. They saw that when they wanted to introduce some new method in church work they would get an infinitely more intelligent and hearty response from a congregation conversant with successful methods all over Scotland and England. The result was that scores of pastors cooperated with Dr. Nicol and put the British Weekly not only into every manse but into many homes. I recall that at the time some one remarked that one of the most interesting outcomes of it all was a vast improvement in the preaching of Great Britain. How would it be otherwise, for who cannot reach with infinitely more zest, inspiration and power to a congregation of people all alert, interested, highly informed and with broad cultural background? And this is the sort of listener a real religious journal makes with its weekly visits.

If I might be pardoned a personal word, I have had, for the last fifteen years, the great privilege of preaching practically every Sunday in churches of America, of every denomination and before all kinds of congregations. I have said several times and would like to say here with increased certainty that I can tell after the first five minutes

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of my sermon whether I am preaching to a congregation conversant with the great world of religious thought and endeavor or not. Of course some pastors have, by their preaching, given their people the world-wide vision, but generally I find that where the people show an immediate comprehension of the things I am saying they are people who keep in touch with the world-wide aspects of the kingdom through the journals devoted to these ends. Where they do not, with few exceptions, they are parochial in their outlook. . . . If the congregation is a reading people, thoroughly acquainted with these groups through the church papers, I can talk with great freedom. I find immediately a sympathetic and intelligent hearing. If they are not a reading congregation they do not even know the names of the great religious organizations and I have to begin at the beginning, taking nothing for granted any more than one can take for granted that a Jewish congregation is familiar with the words of the New Testament. Many congregations know scarcely anything of the wonderful awakening in other lands or the ferment going on in the religious life of the eastern nations. They have never heard of Gandhi, they know hardly any of their own great missionaries.

We Protestant ministers are all the time complaining of the lack of interest in the church, common, perhaps increasingly common, among our people. Not only do they seem not to love the church as did our fathers and mothers, but they do not have the same enthusiasm for it, nor give it the same high and holy place in their thoughts. Why? Largely because they do not know the wonders it is working in the life of man and in the transformation of the nations. They read in the secular press what the great universities are doing, what governments are doing, what all sorts of societies are doing, what the American legion is doing, what trades unions are doing, what a thousand institutions are doing, but they are not reading what the church is doing, and it is doing more than all these things put together. Again and again men have come up after an address and said: Why do not the churches get behind this thing? Yet in every nation they are behind it with an imperial enthusiasm. The one way to create a burning and consecrated zeal for the church of Christ is to let the people know what she is doing in the world. The one thing above all others which fills the pages of the best religious journals is just this record of the great things the church is doing at home and abroad. Pastors, if you want to hold and increase the interest of the people in the church there is one way—see that your people read every week the Miracles she is accomplishing.—Frederick Lynch, in The Christian Century.

JUNIOR COLLEGES

There is a mistaken idea abroad as to what it takes to make a Junior College. When a baby is named for his father, he is a Junior from the day of his birth. But not so with a college. A school is not a junior college until it does two years of college work and prepares its graduates for the junior class of a four year college. Before a school can be accredited as a junior college, it must have at least five departments, each presided over by a teacher with specified qualifications. The library, laboratory buildings and records must conform to certain requirements.

Several Agricultural High Schools in Mississippi are doing one year of college work and are often incorrectly spoken of as Junior Colleges. This name should not be applied to a school until it becomes "an institution offering two years of instruction of strictly collegiate grade" according to the American Association.

What is the value of a Junior College? First, the freshman classes in the large colleges are always overcrowded. Like a pyramid, the classes get smaller as they go higher. The junior college helps to relieve the congestion in the lower

classes of the big institutions. Many large schools have the freshmen taught by assistant teachers and by student assistants. Can one of these freshmen get as close personal attention as might be expected in a small junior college where every teacher knows every student, and where every student is under heads of departments? Young students just out of high school and leaving home for the first time, profit greatly by going to a small junior college till they are older and more mature. A student can spend two years in an accredited junior college and two years in a senior college and at the end of four years have two diplomas and the backing of two colleges instead of one.

Commissions from the U. S. Bureau of Education and from some of the larger universities have been comparing the records in the junior and senior years, and in each case the group from the junior college has equalled or excelled the group which started as freshmen in the university where the test was made.

For a long time the junior college was looked on with disfavor, but its value is now recognized. Johns Hopkins University is about to drop its freshman and sophomore work because it believes strongly in the junior college idea. A University of Chicago professor said in a speech recently that he would like to see his university follow the example of Johns Hopkins.

The junior college has proven its value and is going to grow in usefulness and popularity. It is going to be a help to the senior college rather than a hindrance. —M. P. L. Berry.

RIDGECREST ASSEMBLY

We have been feeling very much at home up in the mountains, as we found upon our arrival, a goodly number of Mississippians. We got here the 1st, and heard of the great Y. W. A. Conference, just closed with 200 girls present and three Conferences were then in session, namely, Southwide Student Leaders Conference, Western N. C. Ministers' Conference and Mountain School Conference. Misses Fannie Traylor, Sallie Payne Morgan, Mary Frances Johnson, three M. S. C. W. girls and seven M. W. C. girls were among those present—of course Frank Leavell was present.

The next week the College Presidents were in a good meeting.

One of the best periods was spent with the Southwide S. S. Conference. A splendid corps of teachers were present and Drs. Porter and Lee brought messages delightfully inspiring and helpful.

The N. C. Assembly is now in session, being moved here from Mars Hill College because of the shortage of water. This session has been having a drought of long duration and it threatens to become really acute unless rains come within the next few weeks. Dr. Socaciu, of our Roumanian Seminary, spoke last evening immediately after supper. He brought a telling message confirming things some of us had heard from Drs. Mullins, Truett and others. He said the growth of Baptist work over there was just another story of the "Acts of the Apostles" and from illustrations given it is worthy of the name—and all of that in the face of bitter hatred and persecution. Next, Dr. George Leavell spoke about the situation in China. Hearts were heavy and then happy by turns, eyes were filled and spirits were stirred as we listened to the matchless message of strife and success, of seeming defeat and then victory after victory through Jesus Christ and the power of His love.

Drs. Cammack and Staples are managing things to the extent that Ridgecrest ought to become one of our greatest institutions.

The School of Theology is well attended. Drs. Carver, Batts, DeMent and Witherspoon constitute the faculty.

On top of all that it is COOL up here.

Yours in service,

—D. A. McCall.

WHAT IS PRESBYTERIANISM— SHALL THE SOUTHERN BAPTIST CONVENTION DIVIDE?

Arthur J. Barton

The Religious Herald, in its issue of July 15, devotes its leading editorial to a discussion of "unrepresentative attendance" in the Southern Baptist Convention. The Herald has often discussed this same matter, and with the frequent suggestion that the Convention ought to be divided. I have been unable to see any reasonable explanation for this point of view.

In the present instance the Herald points out that 986 messengers were entitled to seats in the Convention as representing the district associations, provided each district association had elected its messenger and provided the messenger had attended, in harmony with the provisions of the constitution of the Convention. Commenting upon this fact, the Herald says: "This class of membership, however, is falling into disuse and really ought to be taken out of the constitution. The Convention ought to be composed of delegates from the churches. To have delegates from district associations, or any of the general co-operative bodies, savors a little too much of the Presbyterian order to meet our preferences." I am utterly at a loss to see how the Herald can see any Presbyterianism in the fact that other bodies than churches have representation in the Southern Baptist Convention. From the day the Convention was organized it has always had representatives from "religious bodies" other than churches. In my judgment the fathers who founded the Convention were exceedingly wise in this provision, which serves to emphasize the character of the Convention as a practical body organized for missionary, educational and benevolent purposes and ends.

General Baptist bodies are in no sense ecclesiastical organizations, and for that very reason may with perfect propriety have members coming from bodies other than churches. They are Baptist councils or conferences made up of individuals coming together as representing in a general way sentiments of the churches, and other bodies from which they come. They assemble on terms of absolute freedom and equality, each being under obligation to give the benefit of his best counsel and advice. The contention that no other body than churches shall elect messengers to the Southern Baptist Convention "savors a little too much of" "gospel missionism" and ecclesiasticism "to meet my own preferences," if I may paraphrase the remark of the Herald.

The provision that each district association may elect one messenger to the Southern Baptist Convention was introduced into the constitution of the Convention in 1888, when the Convention met in Richmond. At this session Virginia was entitled to 169 messengers and had the full number present. Texas was entitled to 257 and had present only 51. The States "east of the river" were entitled to 1,010 and had present 602; the States "west of the river" were entitled to 536 and had present only 160, less than one-fourth of the voting strength of the Convention.

Representation from the district associations was provided for in the report of a committee consisting of J. G. Gibson of Georgia, Lansing Burrows of Georgia, H. H. Harris of Virginia, T. T. Eaton of Kentucky and F. M. Ellis of Maryland. It would be difficult to find a wiser and more distinguished group of Baptists in that day, or any other day, than this committee. I do not know positively, but I suspect that this amendment was included in the committee's report at the suggestion of Dr. Lansing Burrows. Dr. Burrows was probably prompted by a desire to establish a practical point of contact with the district associations and to use such point of contact in a practical way to enable him to secure minutes of the district associations which

(Continued on page 6)

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P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

MORNINGS AT RIDGECREST

An ensign lifted up on the tops of the mountains. Hundreds are answering this season to the call of the hills. Unto them now the streams of the people flow. Ridgecrest, the seat of the Southern Baptist Assembly, is the gathering place of the people from almost every state in the South. At one service we saw representatives stand from every Southern state except one or two, from Maryland to Mexico.

Our time, as one of the editors came last week. And they say we brought the rain. These modest mountains like maidens in the Orient, at our approach wrapped their long veils about their faces and forms, till the mists had covered them even down to their feet. These gossamer folds were swathed about these princesses primeval until only the fringes of their beautiful green garments were visible under the gray. But a woman's dress is not the least attractive feature and so we watched these shifting clouds with eager interest till Friday morning when the mists rolled away and this assembly of mountains was like a girls' seminary turned loose to revel in the glory of liberty and sunshine, all arrayed in the uniform of nature's most beautiful color of variant shades. And everybody said in his soul, "I will lift up mine eyes". Here were the dancing virgins which came out to greet the sun coming out of the dark chamber of the east like a bridegroom.

You may see anything that is beautiful as you watch this ever shifting scene. You may think of these green hills as the picnic grounds of the angels, for in these inaccessible parks out of the stillness and the beauty you see the smoke ascending where meals are spread on which spirits feast. You can see in these mountains the barricades built against the invasion of man's curiosity or greed. You may stand in the distance and worship.

People who have traveled the world over have declared they have never seen anything more beautiful. Here is not the forbidding grandeur of the Rockies, but the alluring charm of restful and perpetual green. It is no wonder there is the largest crowd ever at Ridgecrest, and more room is being made for others year by year.

WHAT WE HAVE AT RIDGECREST

The possessions of Southern Baptists at Ridgecrest are both material and spiritual. Through the Education Board the Convention owns the controlling interest in the property, and so uses it for education, recreation and inspiration. The physical property is worth more than half a million dollars. There is a large tract of land which alone has a value of more than \$400,000. On this are buildings worth nearly \$150,000, and equipment valued at over \$25,000. Here is room for a small city, only there are so many trees and hills it will never look like an ordinary city for you can't see your neighbor's house. But

the water supply and electric light equipment are like any ordinary city. The chief buildings consist of a large hotel, a dining room and assembly hall, theological school, manager's home and a multitude of cottages.

It is on a trunk line railway (Southern) and on a concrete highway. In some respects it is better located than any of the other summer resorts in the Blue Ridge. It is the most accessible of all and surrounded with beautiful scenery unsurpassed in the world.

Beside the physical equipment it has been made most attractive by centering here a series of helpful meetings and entertaining programs. Four seminaries combine to give a course in theology for the summer with credits accepted at any of the seminaries. Many young men and some older ones take advantage of this. This summer there have been the Y. W. A. Conference, The Student Retreat, Mountain School Conference, Education Men's Week, Sunday School Officers' Training Camp, Baptist Editors' Conference, The Baptist Laymen's Conference. Now in session for two weeks the Better Church Music Conference. Yet to be is the Evangelistic Conference. There is always a good company of people who come to rest and to enjoy their friends and the beautiful views always at hand.

Dr. Cammack and Business Manager Staples are doing everything to make things better and to make those present enjoy themselves.

At Ridgecrest we found seven of our Mississippi Woman's College girls who are taking special work this summer and in the meantime helping to make others comfortable and happy. These are Misses Frances Landrum, Madeline McCann, Bertie Thompson, Christine Bush, Madeline Ward, Mary Lee Hammack, and Ida Kate Pack. Miss McCann was graduated in May and will have direction next session of religious activities in the Woman's College. Miss Thompson was also graduated and will teach in the Junior High School at McComb. It was a joy to greet these young ladies on the mountain top.

We were shown beautiful courtesies at Ridgecrest by Pastor D. A. McCall and wife of Jackson, and by Dr. L. G. Cleverdon of the Bible Institute. While Pastor McCall is away his new home in Jackson is going steadily on to completion, and the people will give them a royal welcome on their return about September first.

In Mexico we have the queer situation of a Catholic country in conflict with the Catholic church. To be sure the laws of the country do not apply to Catholics any more than they do to Protestants. They simply forbid clergymen of any kind meddling in politics, or criticising the government, or wearing religious garbs abroad, or teaching in the schools. Nobody is making any outcry except the Catholics. In retaliation for this law the Roman Catholic bishop of Mexico has forbidden the priests to marry anybody, confess anybody, bury anybody, say masses or perform any clerical function. This is like a man slapping his wife because the landlord insists on his paying his rent. The fight is on and the government of Mexico is insisting that the law is going to be enforced at all hazards. The pope has called on all Catholics to pray and they are occupying the street corners of the newspapers with their praying. Mexico has been infested with foreign priests for many years who have been political agitators, and many of them have been deported. The work still goes on. We sincerely hope and pray that these people may turn to the Lord, and be rid of the burden they have had saddled on them through the years.

Love rejoices not in unrighteousness, but rejoiceth with the truth. Do you have any sense of pleasure in the wrong doing of one whom you dislike? Are you tickled that he was tempted, or that he has been overtaken in a fault? Well which is worse you or he?

Hitherto the editors have tried to hold their meetings at the Southern Baptist Convention. It has been good, but not satisfactory. So at the invitation of Dr. J. W. Cammack of the Education Board they met last week at Ridgecrest. How we enjoyed the place is told elsewhere. This meeting was primarily for business, that we might make better papers, serving our constituency and the denominational work better. The things discussed were technical and would not generally interest the public, such as subscriptions, advertisements, etc. But a few things will be of interest to all. One of them was concerning the tendency to multiply papers upon the slightest provocation, and the appearance of some without visible provocation. Probably every editor present discussed this subject, and all were of absolutely one mind, namely, that if we have not gone too far in multiplying papers we have reached the limits of our needs.

There is no desire to limit anybody's liberty, curb his proper ambition or prevent any righteous self expression; but it is legitimate to inquire as to whether our work is not suffering from too many suckers on the corn, which not only do not make corn themselves but prevent its growing on the stalk from which it is expected. Dr. T. T. Eaton used often to raise the question as to the number and personnel of religious newspapers. He never answered the question; perhaps never expected to answer it; it may not be in human wisdom to answer it; but it is a mighty good thing to think about.

Dr. R. B. Gunter recently raised the question in the Record by an article on the possibility of combining some of our special departmental organs with the State denominational paper. Our Southern soil and Baptist atmosphere have combined to make a multitude of weak institutions spring up, in the educational field and in the publication field. They have sprung up like mushrooms, (possibly some of them were toadstools) and they have had a precarious or short existence. Some more are doomed to early death.

The question arises why may not the energy put into these ephemeral publications of limited circulation be put into making the state paper bigger and better. We must have our state papers; why not use them to the full? The attention of pastors, secretaries, and all institutions and departments is invited to the consideration of this matter. A thing is not published merely because it is printed. It must have a circulation to reach the people if it is to do any good. A lot of good Baptist money may be wasted if we multiply unnecessary papers with limited circulation. A small paper with limited circulation sustains the same relation to the state paper as vaccination to smallpox; it just keeps anybody from taking it.

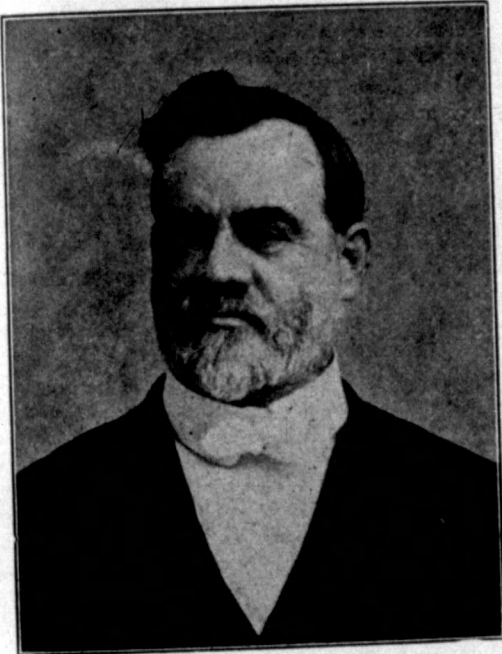
The editors have refrained from speaking out on this matter hitherto for fear of being misunderstood; but it has become a conviction so strong that further silence would be wrong. It is not a personal question; it is not a matter that concerns the interests of the state papers, but our denominational work. The work will suffer if our people are not reached, and the only way to reach the great body of them is through the state paper. The departmental paper reaches only a fraction and gives even those it reaches only a one-sided development. It is the purpose of the gospel and of all who love the gospel to bring all to be full grown men, to the measure of the stature of the fullness of Christ.

"Christ died"—that is history; "Christ died for our sins"—that is doctrine.—Machen.

Pastor Allman of East Columbia was assisted in a meeting by Brother Gray of Gallman. Eleven were added to the church and a better condition was brought about in the membership, which means much for the work in the future.

The principle of separation of church and state must not be so construed as to render the state a fosterer of non-religion or atheism. Yet it is precisely what we are in danger of doing in America today.—Selected.

Thirty years ago yellow fever was the scourge of tropical America. It carried off its victims by thousands. In 1900 a number of United States soldiers volunteered to expose themselves to the disease for the purpose of scientific experiment to discover the cause and means of prevention. The experiment was successful. Yellow fever is gone. But what of those men? Doctor Lazear contracted the disease and died. His widow receives a pension of \$1,500 a year. The fever left Private Kissinger paralyzed. He received a watch and \$115. His wife supports him by taking in washing. Similar stories are told of the others. Compare these rewards with those of the contractors who sold to the army at that time the famous ration known as "embalmed beef."—The Baptist.



DR. A. V. ROWE

Last week brief mention was made in these columns of the passing of our beloved Brother Rowe. The news of his death came too late for more extended mention. It was the editor's privilege to be closely associated with him during the later years of his secretaryship of our Convention Board. Others have known him longer and may be able to speak more intimately of his long life of usefulness. We can speak only of the riper years of his life.

We have never known a truer man. With all his big body, big brain and big heart, he had the beautiful sincerity and transparency of a little child. Of such characters is the kingdom of God composed; to such it belongs. He knew nothing of the arts of diplomacy, if by that is meant concealment or indirection. He knew only a path that was straight forward, that went direct to the mark. Being absolutely honest in his own soul, he had great faith in his brethren, and from faith in them it was easy for him to love them. If others were untrue he never knew it; and we do not recall ever hearing him using harsh or unbrotherly language about others.

He was absolutely and unselfishly devoted to his task. He believed that God had called him to the work as Secretary of Missions and he was wholeheartedly dedicated to the will of God. He had no other interest or thought. His whole mind and time were given to this one thing. The salary was meager, but he never complained of it. He lived and died without having laid up anything that would adequately support him in his declining years. Even so, his mind was not on this, for he only sought to serve and did it

in the truly Christian spirit of sacrifice.

He was a man of unusual ability. We have heard his friend and brother, Dr. H. F. Sproles, say that Dr. Rowe's annual reports to the Convention were unsurpassed in statesmanlike conception and expression. He was often eloquent in a marked degree in his speeches before the Convention and district associations. Others will doubtless recall his moving illustration of team work in the story of the string of oxen as they bowed their necks to the yoke and bowed their backs to carry a great load up a long, steep hill. It was one of the most eloquent appeals for co-operation ever heard in our meetings. And it did the work. He was greatly used of God to unite our people and enlist them in the missionary task.

He had been teacher in Mississippi College and pastor of prominent churches in the state. This experience gave him discipline, acquaintance and sympathy, all of which were capitalized in the interest of the Master's work. Like David he served his generation according to the will of God and has fallen on sleep. May our Father comfort those who mourn and bless and guide those who remain to carry on the work. He has been greeted in gladness on the other side, and will gladly greet those who follow him into the Father's house.

The Cape-to-Cairo railway across Africa from north to south is the longest transcontinental railway in the world, 6,944 miles.

How to have God with you all the time: "The Father hath not left me alone, for I do always the things that are pleasing to him".

First Church, Orlando, Fla., recently made a happy celebration of the twenty-fifth anniversary of Pastor J. A. Adcock's entrance into the ministry.

Mr. and Mrs. Stanley Armstrong—evangelistic singers and workers—are severing their connections with the Crimm evangelistic party. Their next meeting will be with the First Baptist Church of Grandview, Texas, until August 18th.

Permanent address—Bellevue Baptist Church, Memphis, Tenn.

Recently we met a Methodist brother of whom we had heard it said that he had expressed an inclination to join the Baptists, but who said he was satisfied with his baptism. No effort was made to induce him to become a Baptist. Later he came and voluntarily told how he had joined the church without becoming a Christian. He listened to the gospel and was led to Christ. He then came and asked for baptism.

The people who want to make of all Christian bodies one great conglomeration of heterogeneous elements all poured together into a corporate union are just about as sensible as a druggist who goes into his store and takes down every bottle in the establishment, however labeled, whatever its color or content and proceeds to pour them into one great vat and call all the sick of the community to come up and help themselves.

Shallow plowing will produce short crops. If the crop of spiritual fruit is short in our churches, it may be that we need to break up the fallow ground. Deep conviction on the part of the preacher will produce deep conviction in the pew. A careful, prayerful, prolonged and earnest study of the Bible will keep the Christian life in the church green, growing and fruitful.

"As newborn babes, desire the unadulterated milk of the Word that ye may grow thereby." It is pretty hard to feed a newly born baby with the concoctions and diverse preparations which require a spoon or a bottle. But they know how

to get the genuine article and they always like it. A real Christian gladly takes in the real truth, the gospel of the grace of God, and he's sure to grow thereby, but if he is fed on the adulterations common in many places he is apt to develop a genuine case of religious rickets. Have you got any of these in your congregation? Is there anything the matter with their diet?

NEGLECTED ORDINANCE

The pastor who has permitted his church to go for years without observing the Lord's supper has no right to complain about Catholics perverting the ordinance and changing the simple symbolism of the bread and wine into a great idolatrous celebration of the Eucharistic Congress. These misguided people are in all sincerity trying to honor the Lord by a procession of worshippers kneeling before what they believe to be the very divinity of Christ. But the Baptist preacher who suffers the months to go by without obeying the command to show forth the death of Christ is deliberately and stubbornly ignoring his will and refusing to honor his last will and testament.

Recently we were visiting in a church where the people asked us to see that the ordinance of the Lord's supper was observed as it had not been done for three years, although they had had preaching in the church every Sunday in the month. There can hardly be a doubt that in the beginning it was a regular part of the worship of the believers whenever they met. Certainly it is represented as being a frequent observance, for Paul said, "As oft as ye do this ye show forth the Lord's death until he come". If we "do this in remembrance of him", certainly many churches are remembering their Lord at long and infrequent intervals. How can a church which so disregards the will of Christ, and fails to proclaim his death in this symbolic ordinance expect to prosper in its work or be vigorous in spiritual life? Don't criticize the Catholics till we have straightened up matters in our own household. Who is responsible for this sinful neglect of our Lord's command?

DR. DeMENT IN KENTUCKY

It was a great joy and privilege to be at the recent Kentucky Baptist Assembly, at Georgetown, and to deliver an address each day on "John's Portrait of Jesus." It was a pleasure also to renew friendships in Georgetown and vicinity, for some two decades ago I was supply pastor at the Georgetown Church for six months. Their thoughtful hospitality was greatly appreciated.

Dr. J. E. Hampton, pastor of the First Baptist Church, Bowling Green, brought stirring messages at the evening hour for five days. His twilight talks were also an inspiration. He is a brother beloved and great preacher. Dr. George W. Leavell brought several ringing missionary messages. The whole program was well arranged and classes well attended. The teaching was enthusiastically done by the Sunday School, B. Y. P. U. and W. M. U. leaders. Dr. C. W. Elsey, pastor at Shelbyville, Kentucky, is the vigorous and progressive Business Manager, and Rev. Martin Adams, the new pastor at Cynthiana, is the pleasing and efficient President. Mr. Sam Elsey was the inspiring leader of music, ably assisted at the piano by Miss Thacker, of Georgetown. Dr. Eberhart, the able pastor of the Baptist Church at Georgetown, and Dr. M. B. Adams, the noble President of Georgetown College, were in frequent attendance, and the touch of their personalities was helpful to the Assembly.

The attendance on the services was larger than last year and the spirit exceedingly fine. The entertainment was superb, and I am sure all who attended cherish delightful memories of the days spent in "the Belle of the Blue Grass."

Fraternally yours,

—B. H. DeMent.

(Continued from page 3)

he so much needed in compiling our Southern Baptist statistics. Doubtless it served him as a very valuable aid in the performance of his laborious task which he performed with such diligence and distinction through his long and memorable term as secretary and statistician of the Convention.

Now that our constituency is generally better informed and more thoroughly enlisted in the work of the Convention, the same need may not exist that existed when this amendment to the constitution was enacted in 1888, but the suggestion that the presence of one messenger from each district association savors of Presbyterianism seems to me wide of the mark.

When a district association elects a messenger and he attends the Convention as such messenger, he is in no sense an ecclesiastical representative. He sits in the Convention as an individual on terms of perfect equality with all other messengers. If he speaks, he expresses his judgment and views as an individual Baptist. When he votes he does not cast the vote of his association, but only his individual personal vote exactly as does every other messenger in the Southern Baptist Convention and every other member of every other general Baptist body.

But here is to me the strangest thing in the views of the Herald. Having declared that the presence of messengers from district associations savors of the Presbyterian order, the Herald goes further in the same editorial and declares that "it is simple justice in all the conditions that some arrangements should be made by which upon proper demand, supported by a reasonably large minority, the Convention shall be polled by states". This is not the first time the Herald has taken this position; indeed, it has taken it many times. It is quite beyond me to understand how any well informed and thoughtful Baptist could advocate this theory, a theory which, as heretofore presented by the Herald and as put forward in one or two instances, would provide that each state be entitled to so many votes upon the basis of contributions made to the objects of the Convention, and then that the messengers present should be allowed to cast the entire vote of that state on given questions. This in my thinking would be real Presbyterianism. It would not only be Presbyterianism, but would introduce the element and practice of paroxysm in our religious affairs, against which Baptists have always consistently and ardently stood, and which to my mind would be unthinkable. With what consistency could a general Baptist body empower one group of Baptists to think and act by proxy for another group? If this could be done, all of our past contention that each Baptist body is autonomous would go to the winds.

In the editorial under discussion the Herald re-states and re-emphasizes what it has stated and emphasized many times: That in its thinking the attendance in the Southern Baptist Convention is "unrepresentative" because as a practical matter the state in which the Convention meets and near-by states have a larger representation than do the other states, and on this fact the Herald supports its theory that provision ought to be made by which the Convention shall be polled by states, and goes further and repeats its oft-repeated suggestion that the Convention ought to be divided, and, going further, prophesies that "some day when most of our present generation are gone and forgotten", "a division of the present Convention on territorial lines" will come. So far as I am concerned, I have never shared the feeling of unrest about "unrepresentative attendance" in the Convention. It turns out, of course, that the number of messengers is larger from the state in which the meeting is held and the near-by states than from states more remotely situated. But such is my confidence in the orthodoxy, sanity and integrity of Southern Baptists that I believe that we can

confidently trust any large group of them assembled in annual Convention to give earnest and wise consideration to any and all questions coming before them and to reach wise and trustworthy conclusions. I would not contend that the Convention has never made mistakes, or that it will not make mistakes, but I do contend that in the main the decisions of the Convention are wise, as also are the decisions of all of our Baptist bodies. I do not believe that the Convention is sectional in its decisions and I think it unfortunate and hurtful to all our work that the suggestion should be made that this or that view will prevail because of the meeting place of the Convention and because of the larger representation from some states than others, and I heartily deplore the repeated suggestion that the Convention ought to be divided.

During its long and worthy history the Convention has held seventy-one annual sessions. It is significant to note that fifty-eight of these have been east of the river and only thirteen west. Two sessions have been held in New Orleans, which, while east of the river, is in a state the most of which lies west. Counting New Orleans west of the river, only fifteen sessions out of seventy-one have been held west of the river, while fifty-six sessions have been held east of the river. The Convention was organized in 1845. It never met west of the river until 1871, when it met in St. Louis. It met west of the river again in 1874 at Jefferson, Texas. It never met again west of the river until 1883, and not again until 1890. Even beginning with 1890, in a period of thirty-five years the Convention has met west of the river only thirteen times, counting New Orleans west of the river. Not in all this time has there been, so far as I know, any complaint from the brethren west of the river. They have gone steadily forward trusting their brethren and supporting the decisions and work of the Convention. I suppose that it is natural that the Herald should feel uneasy about what may happen in the Convention when the meeting is held west of the river. Rivers have always been disturbing factors in civilization. As one brother recently expressed it in Missouri, talking about his own association, "The brethren on 'yan' side of the river are peculiar". I have no such feelings of uneasiness about meetings held east of the river and I assure the Herald that in my judgment its apprehensions are wholly unnecessary when the meetings are held west of the river. The great mass of Baptists west of the river are just good, plain, sensible Baptists, just like the Baptists in Virginia, the Carolinas, Georgia, Kentucky, Tennessee and the other states east of the river. I stand for the integrity and solidarity of the Convention and deeply deplore every suggestion of sectionalism and of division. I hope that the Herald will allay its fears and I appeal to the Herald and all of our brethren that we shall "cultivate the things that make for peace", that make for harmony, co-operation and aggressive world-wide missionary policies.

The boards of the Convention, which are its agencies for doing its work, are well distributed throughout the territory of the Convention. Chief among them in the thinking of all our people is the Foreign Mission Board at Richmond, the home of the Herald. Our boards are carrying heavy burdens. What we need is not divisive discussion, but discussion that will rally the support of all our people to all of our agencies. This I am sure the Herald realizes and I am sure that the Herald is deeply interested in all the work, especially in the work of the Foreign Mission Board. The Herald can do much to deepen the interest and enlarge the support of all our people toward the Foreign Mission Board and toward all of our other boards by a sympathetic understanding of all our Baptist forces. Southern Baptists are united in doctrine and spirit as no other like body of Christians in the world. The Mississippi River must not be allowed to cut any figure. Within our own ranks we can well

afford to magnify our agreement in doctrine and spirit and on this basis appeal to our people for a more united and more liberal support of all our enterprises the world around.

A MYSTERY, AND AN UNFADING MEMORY

About four years ago, I retired at night, at an early hour, as I usually do, and very soon went to sleep. About midnight my condition, mental and physical, became abnormal. It was not natural. The room in which I was lying was filled with a cloud. The mist, or particles of moisture which composed it were bright but impenetrable. I could not see any thing in the room. I discovered that the cloud was ascending towards the ceiling and that near the floor there was not a particle of it remaining. It rose, gradually, until the lower portion of the room was free from the effect of it. In the corner of the room, opposite the corner occupied by the bed on which I was lying, I saw the Saviour of mankind. He was reposing on a couch, with his head pillowed as though he had placed himself there to rest rather than to sleep. A dark garment of considerable length was folded across his body and his arms were folded across His chest.

I could see Him as plainly as I have ever seen any one. His eyes were turned toward the wall in front of Him. This wall was only a few feet to my left. We were nearly face to face, though He was not looking directly at me. An effort to describe my feelings would be futile. No picture that I had ever seen of Him was at all like Him. It occurred to me at once, that He has appeared to me, not as He is in glory, but as He was in this world of sorrow, "A Man of sorrow and acquainted with Grief".

On His sad face there was an expression of innocence, such as I had never seen on the face of mortal man. Patience, love and mercy were blended on every feature, and the question, how could any one ever press a crown of thorns on that brow, came into my mind. I don't wonder that Pontius Pilate shrank from the thought of sentencing Him to death. I don't wonder that "Peter went out and wept, bitterly", when Jesus turned toward him and looked at him. I am not surprised that Judas went out and hanged himself. I don't wonder that those who were sent to apprehend Him, went back, without Him, after being appalled at His presence. "Never man spake like this man". Strange that the wicked hated Him, but they did, and they do, yet, both in the church and out of it.

After I first saw Him, I thought no more of the cloud. It vanished from my mind and I did not think of it. I cannot describe my feelings while in His presence. Every power of my being thrilled with a consciousness of the presence of the Son of Mary, the Son of God. There was in Him "all the fullness of the God-head, bodily", and no stain of sin had ever defiled His spotless soul. One would as well undertake to represent the glory of the blazing sun by giving you a picture of the light of a candle, as to try to give you a picture of Jesus, as I saw Him. His appearance, so far as dress is concerned, was neat. His manner of expression, both in look and speech, would distinguish Him among thousands, and would not fail to attract the attention of the multitude, wherever He went. But, Oh, the sadness and sorrow that burdened His loving heart. I believe I saw Him, as He was, in the home of Lazarus, when under the shadow of the cross.

I want to say that no thought of any such experience had ever entered my mind. I had frequently thought of going to Palestine. I had studied the map of the little country more closely, perhaps, than I have ever studied the map of Mississippi, and had thought of how I would enjoy the privilege of standing on the Mount of Olives, where Jesus stood, and look across the valley towards Jerusalem and think of Him, who "bore my sins, in His own body, on the tree".

Brother Gunn is also serving three other churches. They all seem to be loyal to him and all kingdom work. He is a very busy pastor, and is doing a wonderful work. We had delightful fellowship as we labored for the salvation of the lost and the strengthening of the church. The Lord continue to be gracious to pastor and church.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Tithing Story Contest

The working out of the details of the Tithing Story contest for our State was left to a committee and we beg to submit the following suggestions:

1st, If several of the young people from a local church enter the contest it will be necessary for the Executive Committee of the local W. M. S. to select a local committee composed of disinterested members to choose the best one from each auxiliary to be sent to the associational committee.

2nd, The Executive Committee of each association should appoint a committee composed of disinterested parties to serve as judges. The local committee from the W. M. S. sending the papers to the above associational committee.

3rd, The Executive Board of the State will in turn select a committee of disinterested members who will receive the best stories from the associational committees.

4th, The contestants sending in the best Sunbeam, G. A., and R. A., Tithing Stories in the State will each be given a trip to the State Assembly at Gulfport next August. The Y. W. A. and College Y. W. A. contestants sending in the best story on Tithing will each be given a trip to our State W. M. U. Convention in Meridian next April.

Any one desiring a copy of the rules and regulations of this contest will find same in August Royal Service and in The Baptist Record of July 29. If you haven't a copy of either we will furnish same from B. W. M. U. Headquarters, Jackson, Miss.

Urge your young people to begin the study of Tithing immediately that they may be ready to submit their papers by December.

Your Committee:

Mrs. R. B. Gunter, Chairman
 Mrs. D. M. Nelson
 Fannie Traylor

When you receive this issue of the paper you should have your suit-case packed ready to leave for Gulfport to attend our Baptist Assembly that begins Saturday evening, August 7th.

We have some splendid programs all ready for the Sunbeams. How disappointed we will be if you leave the children at home. Mr. Alvin Doty will be ready for your boys. They will go with him on many trips in the book "Brave Adventurers". A splendid hour of mission stories, songs and games has been planned for the G. A. girls. Mrs. Creaseman is ready to make the "Prayer and Missions" live before the Y. W. A.'s. Of course the members of the W. M. S. are always taken care of in the most satisfactory way.

Last call for the Assembly!!!

I wonder how many of us have added to our prayer lists Mrs. Paul B. White and Mrs. R. K. Redwine, who were appointed at our Houston annual meeting as W. M. U. Field workers for the South. Mrs. White has served for the past six years as chairmap of mission study in Georgia. Mrs. Redwine, who was before her marriage Miss Beatrice Barnard, served as young people's leader in Georgia for three years. Both

of them come to us rich in the experiences in the field of W. M. U. work but richer in their consecration of heart and purpose. We trust it will be our privilege to have them in Mississippi sometime in the near future, in the meantime let us be praying for them.

Attention Women's Societies

The Southern Baptist Hospital in New Orleans has received numerous inquiries relative to tray cloths and other linen gifts to be made by Women's Missionary Societies and Young Women's Auxiliaries.

The Hospital will appreciate gifts of tray cloths 18x22 inches in size when finished. We prefer plainly hemmed cloths. Let gifts be sent to Southern Baptist Hospital, 2700 Napoleon Avenue, New Orleans, Louisiana, and be sure to put the name and address of the society on the outside of the bundle.

—Louis J. Bristow, Superintendent.

Law enforcement is a Union fundamental. Mrs. Henry W. Peabody has written urging that we do our best right now in its behalf. From the Woman's National Committee for Law Enforcement, 1 Arsenal Square, Cambridge, Mass., may be secured the following helps:

Washington Convention Report 1926.....	10c
Save America.....	25c
Posters (15 in a Set).....	50c
Know Your Courts.....	5c
Propaganda Against Prohibition.....	5c

Mrs. Peabody adds:

"Will you not urge the women to take their part as Christian citizens and to use the literature widely, distributing through their church societies and begging them not to fail to do their duty at the polls? If the Christian men and women would do their part America would not be where she is today, a law-breaking nation and a bad example for the world which we are trying to save. Please help us as soon as possible to get this literature out, especially through the fall meetings".

In her letter she gives this stirring incident: The following prayer is being offered each week in the Madras Union Christian College, India, showing that the influence of this effort here is being watched eagerly and anxiously by our Christians in the Far East as well as in Latin America:

"Prayer for U. S. A.

"We beseech Thee to grant Thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept".

Sincerely do I hope that you will give publicity to these law enforcement suggestions. Crime in high and low places is surely calling Christians to the colors!

Your friend,

—Kathleen Mallory.

BAPTIST ASSEMBLY

I notice that in the circular which Brother Byrd has sent out in reference to the Baptist Assembly at Gulfport, he did not state that you

will need to furnish your own pillow. He only says sheets, pillow cases, towels and soap.

During the session the school boys furnish their pillows, pillow cases, sheets, towels, toilet soap, combs and brushes. They also furnish their mosquito bars when they are needed. The buildings are screened and many do not use bars.

This makes it necessary for us to require those who come to furnish these articles. It would be entirely too expensive for the school to furnish any of them.

We are expecting a big crowd.

Cordially,

—W. T. Lowrey.

SPRIT OF '76

In the perspective of 150 subsequent years how much more perfectly do we, descendants of the men of the revolution, comprehend the meaning of that event? Quantitatively, we have the census, reports covering a nation of more than one hundred and ten million people. Qualitatively, we have public schools, no imprisonment for debt, more humane treatment of prisoners, no slavery, provision in the constitution for universal and equal suffrage, a maze of reformatory and welfare agencies, business yielding more and more to the ethics of Christianity, a rapidly growing community consciousness, increasing care for unfortunates wherever found, a widening international outlook. We have not proved unworthy. The "Spirit of '76" is not dead. It is finding other ways to express itself. —The Baptist.

The Christian Century (Liberal of the Liberals) says of evolution: "This is fundamentally a Biblical question, for it is difficult to hold the doctrine of evolution if one believes in verbal inspiration. It is simply impossible to make a literal reconciliation of the scientific views found in the Bible with the doctrine of evolution."

Some years ago Mr. Cleveland H. Dodge bore all expense of collecting and transmitting contributions to the Near East Relief, that all money given by others to that cause should go entirely to it. It might help the cause among Southern Baptists if some rich man should assume the cost of collecting and distributing our foreign mission offerings and end the criticism of those who refuse to have any part in it.

The manufacturers of cigarets are employing the devil's arts in their methods of advertizing with the hope of popularizing the smoking of cigarets by women. They do not offend the sensibilities of our people as yet by pictures of women smoking. That would be bad psychology and so poor advertizing. But they introduce the pictures of young women in company with men who smoke, and represent them as approving or enjoying the smoking of men. They are on the road to introducing the woman smoker. In the name of all decency let's keep the lips and breath of our women clean. But it will not be done if we do not fortify ourselves and turn against the dirty habit.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Scott County Assembly a Success

All who had the privilege of attending the Scott County Assembly agree that it was a big success especially spiritually. There was not what some folks would call a BIG crowd, but it was a wonderfully interesting crowd, every member there taking the work and getting a blessing. The board was only \$2.50 for the entire five days. This was made possible by the generous spirit of co-operation on the part of the Harpersville folks. They furnished the vegetables and some of the Harpersville young people gathered them and brought them to the kitchen, where an efficient cook made them ready for the table. It will be a great day when all of our associations begin this kind of a week for the young people of the churches in the association. Much credit is due Bro. W. L. Meadows, pastor at Harpersville, who was the leading spirit in making the assembly a go.

Fairfield B. Y. P. U.'s

Reports come from the Fairfield B. Y. P. U. of Bethel Church in Sunflower County which shows that the unions are doing fine work. They are pushing every phase of the work, and although many of their members hold the B. Y. P. U. diploma they are planning for another Study Course right away. They have two unions, with the possibilities of a third. The Senior union has already outgrown itself with sixty members, which means a division and two unions made out of this one. We recommend that policy to any union with fifty or more members.

McCall Creek Organizes Senior B. Y. P. U.

We are glad to have a report from Miss Edna Mae Byrd telling of the organization of a Senior B. Y. P. U. at the McCall Creek Church. They are starting off right by having a study Course and studying the B. Y. P. U. Manual. We look for great things from this union.

When you organize that other B. Y. P. U. this summer, do not forget that the job isn't finished until you have taught them the Manual and showed them how to carry on the work.

Big Social Offsets Charleston Contest

While Miss Edwina Robinson was conducting a B. Y. P. U. Study Course at Florence a few weeks ago the "Charlestoners" of that fair city decided to put on a contest. When this was announced the "B. Y. P. U.ers" decided to put on a social, and Miss Robinson writes that they had over a hundred to attend the

social. Miss Robinson is one of our summer workers and is doing a fine work among the B. Y. P. U.'s among whom she works, leading them in the finest spiritual way, leaving a blessing wherever she goes.

It's Saturday, Oh! Boy

And this is Thursday and today after tomorrow is Saturday and that means that the ASSEMBLY STARTS. Will you be there? We have had most encouraging letters from all over the state, and so we are just waiting to meet you at The Gulf Coast Military Academy Saturday the 7th. The program has been planned for you, and you are the loser if you miss it.

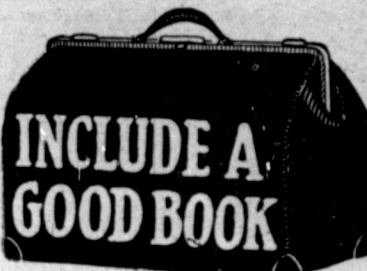
Brookhaven Junior B. Y. P. U. Committee Meetings

The HEART of the B. Y. P. U. rests in the committees of the B. Y. P. U., and when you find a B. Y. P. U. that has good committees at work you find a B. Y. P. U. that has a heart in it and one that has a heart has some life. Miss Bernice reports on her last two months committee meetings: Every member of every committee present, each committee presided over by a "sponsor" (the regular sponsors for the union), the Leader of the union directing the work of all. That not only means that the work of the B. Y. P. U. will be done, but it means that we are training these boys and girls to be good committeemen, putting business into the Lord's work. We recommend this plan of sponsors to all unions and suggest this as one phase of the sponsors' work.

Providence Church, Tippah County, Organizes

The young people of the Providence Church, Tippah County, met on the 27th of June and organized a Senior B. Y. P. U. Their work is progressing nicely under the leadership of the following officers: President, B. G. Horton; Vice-President, Ethel Ray; Secretary, Maurice Horton; Chorister, Roy Smith; Organist, Capitola Horton; Corresponding Secretary, Ione Horton. We are glad to welcome this new union among us and will look for good reports from them from time to time.

Dr. E. Y. Mullins, accompanied by Dr. J. H. Rushbrooke, and helped at several places by Dr. Everett Gill, of the Southern Convention, Dr. W. O. Lewis, of the Northern Convention, and Secretary M. E. Aubrey, of Great Britain, will hold conference in Europe as follows: Barcelona, September 9-12; Budapest, September 16-19; Moscow, September 30-October 3; Riga, October 6-8; several places in Germany, October 9-14; Copenhagen,



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Thomas Hamilton Lewis
THERE IS NO DEATH
Robert J. Macalpine
ON THE DOCTRINES OF GRACE
A. S. Pettie

October 16-19. Other conferences are being arranged. It is expected that delegates will come from large areas to attend these conferences. Of course, they will be held under the auspices of the Baptist World Alliance.

TWO MEETINGS

Our meeting began at Courtland the second Sunday in July. Bro. C. D. Jones preached for us on Sunday and Sunday night. Bro. J. J. Mayfield of Canton came to us on Monday morning and stayed through

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Henry Sloane Coffin
THE RESURRECTION OF JESUS
W. T. Conner
EMPTY CHURCHES
Charles J. Galpin
FIVE LAWS THAT GOVERN PRAYER
S. D. Gordon
CHURCH MUSIC
Sir W. H. Hadow
THE CHRIST OF THE INDIAN ROAD
E. Stanley Jones
EVERLASTING SALVATION
Charles Forbes Taylor

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North
NASHVILLE, TENNESSEE

Friday night. Eight were added to the church, seven by baptism.

The meeting began at Taylor the third Sunday in July. Bro. W. M. Fore of Whiteville, Tenn., did the preaching. We had a fine meeting. Four were added to the church by baptism.

—S. H. Shepherd, Pastor.

RIPLEY CHURCH

There were 31 additions to the church during our meeting, 16 by baptism and 15 by letter. The preaching was done by Rev. O. L. Weir of Dawson Springs, Ky. Prof. C. L. Randall of Little Rock, Ark., led the singing. Both of these brethren rendered excellent service. The average attendance at our S. S. for July was 342½.

—C. S. Wales.

RIPLEY

Last Sunday we closed what was a delightful meeting with the saints at Ripley, Miss. They are a great crowd, there. Bro. C. S. Wales, the fine and efficient pastor, lectured the first week, on the Bible division of the Manual, and fully as many people came to hear that, as came next week to hear Bro. O. L. Weir, of Dawson Springs, Kentucky, the second week. Large crowds at every service. Had ninety-odd in the booster choir, a large adult choir, an orchestra, and two pianos.

—C. L. Randall.

The River Junction Church, Florida, has enjoyed a great revival in which 27 were added to the membership and steps were taken to call a pastor and build a new house in a more central location. The meeting was held by Evangelist T. O. Reese, Marbury, Ala., and Singer Theo. H. Farr. The large School Auditorium where the meetings were conducted was filled at practically all of the night services. It was said by many to be the most far reaching meeting in the history of the town.

Sunday School Department

SUNDAY SCHOOL LESSON August 8, 1926 R. A. Venable

The Giving of the Manna,

Ex. 16:11,18-35

Introduction: Israel had triumphed, but her triumph must become a part of departure for new achievements. The purpose of Jehovah embraced more than the mere deliverance of an oppressed people from bondage. The goal to which Jehovah was leading them involved discipline through years of bitter experiences of suffering, disappointment and self-sacrifice. Marching three days in the wilderness of Shur, through a waterless region, they came to Marah where they found a pool of bitter water. Travel worn and famishing with thirst, what **must have been their disappointment in finding this water unfit to slake their thirst and revive their drooping spirits!** The enthusiasm of their faith in the triumphant leadership of Jehovah sank to the low level of doubt and fear. They murmured, they despaired. God heard their murmuring, and interposed in their behalf, commanding Moses to cast a tree into the waters. Through this miraculous intervention the waters became sweet. Here God showed himself as the Provider of Israel's needs, the giver of their daily drink.

With renewed evidence of Jehovah's leadership and support they moved forward upon their journey and came to Elim. There they found the water of twelve springs and abundant shade of luxurious palm trees, truly an oasis along the line of their march. Such is life, out of the darkness into the light, from the bitter water to sweet, from Marah to Elim. But Israel had not reached her goal at the oasis of Elim. Leaving their encampment at Elim, the Israelites passed into the wilderness of Sinai along the shores of the Red Sea where there was much to please the eye of the wayfarer. Rocks and ridges, shady nooks and wandering ravines finding their way to the sea. When Israel had been a month and a half out of Egypt their supplies were exhausted and the country inhospitable. The pinch of hunger threw them again into an ugly and despondent mood. The purifying of the waters at Marah did not inspire in them an abiding faith in Jehovah's providing care of them. Their faith was lacking in the element of venture. They murmured and longed for the flesh pots of Egypt. They saw starvation awaiting them. The hand that gives seed to the sower and bread to the eater, they did not see. Their murmurings reached the ear of the Lord.

1. "And Jehovah spake unto Moses saying, I have heard the murmurings of the children of Israel: Speak unto them, saying that

even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God." (Vers. 11-12.) God's unwearied and unceasing patience with this people came to ever-recurrent expression as a manifestation of his sympathy and love for the weak and the ignorant. What affects them affects him, their problems are his problems, the measure of their needs is the measure of his provision for them. The promise of ample supply of food gives no intimation as to the method of its realization. God makes good his promises in most unexpected ways and through unthought of means. It's man's part to believe the promises—God's to make them good.

2. "And it came to pass at even, that the quails came up and covered the camp; and in the morning the dew that lay was gone up, behold, upon the face of the wilderness, a small round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is it, for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat." (Vers. 13-15.) The quail was a migratory bird, belonging to the partridge family, whose flesh was regarded as a great luxury. In the spring vast flocks pass from the interior of Africa to Syria, passing over the peninsula of Sinai in their flight. After a long flight they are easily captured, as they fly low, their bodies being heavy. It is said 160,000 have been captured in a single season on the small island of Capri. The Israelites knew their value as food. God employed this natural means to meet Israel's need. "The miracle did not consist in a new creation, but in the timely arrival and vast supply of the quails." It was otherwise with the manna, which was a miraculous substance, and manifestly unknown to the children of Israel. It was palatable, nutritious and subject to early putrefaction. Of its exact nature, we are not told. It was distilled as the dew from heaven with the returning morning.

3. There were restrictions accompanying this marvelous provision for the support of the people during their wilderness journey. These restrictions are economic, social and religious. "And Moses said unto them, It is the bread which Jehovah hath given you to eat. This is the thing which Jehovah hath commanded. Gather ye of it, every man according to his eating; an omer a head, according to the number of your persons shall ye take it, every man for them that are in his tent. And the children of Israel did so, and gathered some more, some less. And when they measured it, with an omer, he that gathered much had nothing over and he that gath-

ered little had no lack; they gathered every man according to his eating." (Vers. 16, 17, 18.) "An omer is a little more than seven pints. Ten omers make an ephah, which is roughly a bushel. Greed and inequality of distribution was prohibited. Under the restrictions there could be no "corner on bread". Each man's daily allowance was measured by a standard measure, and not determined by his daily gatherings. If anyone gathered an overplus, it went to supply the deficit of him who gathered little. There was no room for anyone to commercialize Jehovah's bountiful gift. There were special favors shown to none. All stood on a common level as participants of the supply of bread, which came down from heaven. Each was to gather daily "according to his eating". It was a daily duty and privilege; none could store away today his supply for the morrow. To this there was one exception. They were bidden to prepare it for the Seventh. The Seventh day was a holy day, the Sabbath, which God had sanctified as a memorial of the end of his creative activities. He created all things in six days and rested upon the seventh. It was a day of rest, to be held in perpetual remembrance and kept sacred by an absolute cessation of all labor. The institution of the Sabbath antedated the giving of the Law at Sinai. Whether the Seventh day was a special day of worship from the beginning is in debate, and need not be vital in our time. Our Lord permitted no labor on the Sabbath except that which was absolutely required by human necessity. The sanctity of this day God vindicated by withholding the gift on the Seventh day. (Vers. 27-30.)

4. "And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna until they came unto the borders of the land of Canaan." (Ver. 35.) Through all the years of their journey they were provided with daily bread by Jehovah, who gives seed to the sower and bread to the eater.

1. Our lesson discloses God's relation to Israel as that of Deliverer, Protector, Leader and Supporter. His presence with them was evinced by signs and symbols which were adapted to their condition of ignorance, stupidity, superstition and weakness.

2. Their doubts, their fears and disobedience did not provoke God to withdraw His blessings from the people, nor dissolve the relations which He sustained to them. He held them fast and nurtured them, not for what they were as a people, but for what they were to become as a nation.

3. God's authority over them was supreme and final. Humble submission to his authority was an indispensable condition to their progress and their happiness.

4. The trials to which they were subjected was disciplinary as a test of their loyalty and as a means of their spiritual development. Experience in hardships is a school for the formation of character.

A BUSINESS WOMAN

By J. C. Massee, D.D.

One day a business woman, head of a large and responsible business in the city, came into my office on a matter of business. During the discussion of the matter in hand she expressed her wonder at the controversy between the fundamentalists and modernists. She said: "I handle the business of both types of ministers and I am totally at a loss as to what the controversy is about." Of course, that indicated to me that she did not have a proper spiritual discernment so I asked her if she were a Christian. Her reply was that she did not know. She was a member of a church, she sometimes lectured on missionary subjects, she was a university graduate, she had travelled extensively in this and other lands, and was engaged in welfare work. I asked the privilege of presenting the gospel to her then and there.

In the course of our further conversation I undertook to illustrate to her what it means to be a Christian and said it is a matter of holy relation out of which flows all righteous conduct. It is a relation like the relation which makes marriage and from which all married life proceeds. At that she suddenly broke down and said: "How did you know?"

Then she told me the old, old tragic story of her own fall and her slavery to a hateful relation for a whole year past. Then in a sudden great passion she cried out: "God is not able! I tell you God is not able! For the past year I have lived with my nose in the Bible in an agony of prayer, but God has not delivered me." Ah! the heartbreak of a conscious slavery of sin! But, of course, I knew that God is able. He had delivered me and I had seen him deliver many others. So I went on with as much of the gentleness of Jesus as I could command until I had convinced her that there was deliverance and that the Master who once said to a woman whose sin was similar to hers: "Neither do I condemn thee, go and sin no more" was ready at that moment to speak peace to her heart. Well, she believed and went away with a great peace in her heart.

But almost immediately Satan set a snare for her feet. Believing that she was obeying the prompting of the Holy Spirit she went back to the man to tell him of her conversion and of her purpose to break with him. Once again she was overwhelmed and overpersuaded. Once again she fell into sin. Whereupon Satan threw her into despair and for many weeks she walked in darkness, hating her sin and yet unable to believe that God really could, or would deliver her.

She went away for her summer vacation. Upon her return she came again to my office. As she walked into the room I saw that light upon her face that never was on land or sea. That time she came in with a joyous note of realization in her voice as she said: "I have found that God is able to deliver. He was waiting for me to walk one short

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part of the path alone, and this summer I took that last step by the way of the Cross, and I have found peace." She came and was baptized. I have not been able to follow her experiences, but I have no reason to believe other than that she has continued to live in the faith of Christ and in the integrity which that faith provides and maintains in the Christian life.

What a vast multitude of those who are sold under sin and held under bondage to Satan are waiting to know that God is able, that he will deliver. If we do not preach so as to win men why shall we preach at all?—Watchman Examiner.

WHAT'S THE BIG IDEA?

Two statements out of the mass of recent discussion of the question of teaching anti-Bible theories in the State-supported schools need to be emphasized, and they can be repeated without indulgence in argument for or against the theory of evolution itself.

First, a Rock Hill woman gave what seems to be the essence of the whole argument on the side of those who oppose the teaching, in State-supported schools and colleges, of what they regard as anti-Bible theories.

She said that since the Bible cannot be legally taught in the public schools, the Bible ought not to be legally attacked in the public schools.

Most of the people of North Carolina, we believe, are in accord with the proposition that the law ought not to require the teaching of the Bible in the public schools and the State-supported institutions. But it appears that many fail to agree to the proposition that the law ought not to require parents to pay taxes to support and send their children to schools in which the Bible is attacked by the teachers. The law requires that the citizens pay taxes to support the schools. It requires even that the parents send their children to school, and most of them are unable to comply with the law in this respect except they patronize the public schools. Therefore, if the Bible is attacked by teachers in the State-supported schools, then the citizens are forced by law to have their children taught that which is contrary to the religion they have been taught by their parents and Sunday School teachers and pastors all their lives. It is contended that this violates the spirit of the Constitution.

Second, it was contended that teaching which is calculated to undermine the religious faith of the youth of plastic mind and character and therefore to undo largely what has been done in the home and the Sunday School through religious teaching is not essential to the purposes of the schools, which should be devoted to the task of preparing the young people to meet the problems of life and to discharge the duties of good citizenship, and that it is not necessary for the purpose of character building, which Gov-

ernor McLean declares is one of the greatest duties of schools and teachers.

Why are some people so zealous in their desire to have taught in the public schools and the State-supported institutions those things which are calculated to undermine one's faith in God and in the Bible?

What is the motive behind the Nation-wide agitation today against the Bible and the Christian religion? Here and there throughout the land men are becoming almost desperate apparently in their zealous endeavor to break down the faith of the people, to destroy all faith in the Bible and the Christian religion. What harm is the Bible doing the country? What harm is the religion and the faith of the fathers doing? Suppose, for the sake of argument, that the Bible is not inspired; that most of it is mythical; that Jesus Christ was nothing more than a good moral teacher. What good can come to the State or the Nation or the world by convincing the great mass of future citizens that religion is nothing more than a sort of man-made moral code and that the Bible is nothing more than a book of poetry and interesting literature?

Does any one think if atheism or paganism prevailed in this country that taxes would be lower? That there would be less of crime? That men would be more honest? That the morals of the people would be better? That men and women would be more kindly to one another? That there would be less of war? That homes would be happier? That the Nation would be stronger? That the rights of men and women would be more respected? That the orphan and the widow and the helpless would be better cared for?

What is the great idea?—Charlotte (N. C.) Chronicle.

"END OF THE LAW"

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1-17.

"Christ is the end of the law for righteousness to every one that believeth. Moses describeth the righteousness which is by the law, that the man that doeth those things shall live by them." Rom. 10-4-5.

"By grace are ye saved through faith; it is the gift of God; not of works, lest any man should boast." Eph. 2-8-9, John 1-14, Acts 4-33.

"By the deeds do the law shall no flesh be justified in His sight." Rom. 3-20. "All have sinned." All are condemned. All are "justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, that He might be just and the justifier of him that believeth in Jesus, who was delivered for our offenses and was raised for our justification." Rom. 3-23, 24, 25, 26; Rom. 4-25. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ", and, "being now justified by his blood, we shall be saved from wrath through him". "For if, when we were enemies, we

were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life; through our Lord Jesus Christ", and "being now justified by his blood, we shall be saved from wrath through him". "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life; knowing that Christ being raised from the dead dieth no more; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God." Rom. 5-1-9-10; Rom. 6-9-10.

"Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body knowing that Christ being raised from the dead dieth no more; for in that he died he died unto sin once; but in that he liveth, he liveth unto God." Rom. 5-1-9-10; Rom. 6-9-10.

"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof. For sin shall not have dominion over you; for ye are not under the law but under grace." Rom. 6-11-12-14.

"Being made free from sin ye became the servants of righteousness. For when ye were the servants of sin, ye were free from righteousness. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6-18-20-22-23.

—C. M. Sherrouse,
Biloxi, Miss.

Emanuel Baptist Church of Bolivar County, near Benoit, has just closed a splendid revival meeting with Rev. Geo. W. Pitts, pastor, doing the preaching. Great crowds of people were present at almost every service. At the night services the house was overflowing with people of all ages. As a visible result of the one week revival fifty-four additions were received, 34 for baptism. We have also recently organized a splendid B. Y. P. U. under the able leadership of our president, Mr. Ernest Hill. We ask the prayers of all Mississippi Baptists that we may continue to grow in the grace and knowledge of our Lord and Savior Jesus Christ.

We closed an eight day meeting with Beulah Church at Brownsville yesterday—15 baptized, 11 of these professed faith in a meeting held by Bro. A. G. Parker at Science Hill Schoolhouse. We baptized Sunday

morning, observed the Lord's supper at the 11:00 o'clock hour, closed at night amid good fellowship and brotherly love. The pastor did the preaching. O. U. Rushing led the music.

—A. C. Watkins,
Clinton, Miss.

WHITE OAK AND CLEAR CREEK

My meetings at both these churches just closed, embracing 3 Sundays in July at White Oak. Brother J. H. Lane did the preaching at Clear Creek. Brother R. A. Kimbrough preached till Monday night. His sister died at Jackson, Tenn. He was gone 2 days, and I got Brother Tom Tomlinson to take his place. Bro. Kimbrough came back Thursday. Both meetings closed Friday.

Both preachers at Clara Creek did fine preaching. Everybody learned to love them, and Brother Lane's preaching was all gospel truth. He left a warm place in the hearts of all the people. We received 10 members at White Oak, 7 baptized and 3 by letter, and 14 members at Clear Creek, 9 baptized and 5 by letter. Both meetings closed in high tide.

—D. W. Moulder.

FAIRLY GOOD MEETING

I have just closed a meeting at Clear Springs with Pastor S. C. Thornton of Burns, Miss.

Notwithstanding a number of meetings in progress nearby, a general school trouble in the community, hot weather and a multiplicity of chickens, we had a fairly good meeting.

Brother Thornton is one of the hardest working pastors I was ever with, though he has only seven churches. I asked him what became of the other churches and he said Bro. Moulder got them.

They have a nice little church and the prettiest concrete school building I have seen in the country, and the people are first class.

—G. W. Riley, Clinton.

LINE CREEK MEETING

Our meeting at Line Creek, Scott County, began on Saturday before the second Sunday in July, closing the following Friday. Three preached until Monday. Bro. J. L. Boyd of Magee came and was at his best. Every sermon was fine. Bro. Moody Purvis led the song services that added much to the meeting. The church was revived, received 7 members—5 by baptism and 2 by letter.

The Lord be praised for the blessings. Those 3 baptized there made out my three thousand people I have baptized in my 29 years work.

—D. W. Moulder.

Southern Baptist Theological Seminary

Louisville, Ky.

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COMPLETELY NEW SUBURBAN HOME

OLOH BAPTIST CHURCH, LAMAR COUNTY

Our little church at Oloh has just closed the most successful meeting in its history. Forty-two persons were added to the church. About thirty of these were candidates for baptism. Rev. J. J. Justice of Phoenix, Ala., did the preaching. Everyone showed great interest in his preaching. The meeting ran from Saturday night until the following Monday night week. The house was overflowing almost every night. Bro. Justice preached three sermons the first Sunday, in which he attempted to set the church to going in the right way. He then preached two sermons daily with the exception of two days, in which he attempted to point the sinner to a "loving Christ".

We had Bro. Flint of Mt. Olive, a gospel singer, who greatly aided in the success of the meeting. However, Bro. Lee, our pastor, and Bro. Flint had to leave for another appointment on Friday night before the closing of the meeting the following Monday night. The people of the church felt that the meeting should continue. We feel that we have been more than blessed by the meeting having fun on. One soul was born into the kingdom that Bro. Justice sought to win more than twenty years ago while pastor of this church.

The people of Oloh Baptist Church wish to extend our thanks and gratitude to the Rev. and Mrs. J. J. Justice for what they have meant to our church. Bro. Justice organized the church in 1903, and served as its first pastor. He is one of our most able pastors. His wife, devoted to the cause of Christ as she is, can hardly be excelled in the Master's work.

These consecrated children of God did not come from Phoenix, Alabama, to this little church in Lamar County, Mississippi, for the price we paid them. They came on a visit. When they are in Oloh they feel at home. Bro. Justice has, by far, outgrown the little church at Oloh, but still is willing to serve where his Master directs him. He has promised to be with us in our meeting next year. We are looking forward to that time.

We feel that our Sunday School has been greatly helped because of the plans and suggestions given us by Rev. and Mrs. Justice. We are going to carry these plans and suggestions out to the best of our ability.

—A Member.

NOLA MEETING, LAWRENCE COUNTY

Our meeting began at Nola the third Sunday in July, pastor preaching Sunday and Monday and Bro. C. E. Welch coming to us Monday P. M. Three services a day, closing Friday night. Bro. Welch seemed to be at his best and brought us the message from time to time fresh from the throne of our heavenly Father with great power and moved the church possibly as it was never moved. Long will be remembered

the mighty man of God and his message.

The singing was excellent throughout, Bro. C. G. White and wife leading. There was no rag-time music. Gospel music is their theme and will be till God calls them on to sing in that Heavenly Choir. Results of the meeting: Eleven young people were led to confess their Lord and will be baptized the first Sunday in August. The meeting closed with many happy hearts and a better day for Nola.

—W. P. Sandifer, Pastor.

MEETINGS

We have just closed two fine meetings in Mississippi. One was at Bude, in old Hopewell Church, where Dr. E. Y. Mullins' father was pastor for a number of years, and it is useless to say that the most of the people in that section are staunch Baptists. The old timers still talk about the time when Dr. Mullins' father was their pastor. The other was at Midway in Newton County. Here I was with Clifton Johnson, a former member of my church at DeRidder, La. He is now a fullfledged preacher and is making good.

I am now in a meeting at Silver Springs Church with F. W. Gunn. The meeting begins well. Five additions the first day. Have some open dates for Fall meetings. Any one wishing my services will reach me by addressing me 558 Caston St., McComb, Miss.

—Chas. C. Jones.

KOSCIUSKO

We have recently closed a gracious revival meeting, in which we had the services of Evangelist T. O. Reese and Singer Norman Nason. Dr. Reese needs no "advertising" from me, but I may be permitted to say that we have never had a more satisfactory man for a meeting, and Nason fully met all requirements as song leader. We received 34 members, 22 of them for baptism. Our church moves forward with renewed aspiration and vigor. Every

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department is alive to its responsibilities. B. Y. P. U. and Sunday School are nearing the A-1 goal. Mr. Spell and Miss Lee had a good Normal class, last week. I think our W. M. U. is doing the most efficient work in their history. To the great Head of the Church be all praise.

—A. T. Cinnamon, Pastor.

MEETINGS

Beginning the third Sunday in July we began a six days meeting with the historic old Shady Grove Church, Jasper County, which resulted in some real good to the church in a spiritual way, we trust; and five accessions were received into her membership, four of them on confession of faith and baptism. This old church is eighty-one years of age, and has already given of her membership to organize two or more churches in neighboring communities. She has had no pastor for several months, but has been ably supplied by Drs. Venable and Gavin of Meridian. It is the church to which most of the Baptists of Vossburg and Stafford Springs belong. The preaching and the fellowship were greatly enjoyed by the writer.

We closed Thursday night, July 29th, a six days meeting with Zion's

Rest Church, Wayne County, in which five new members were received on a confession of faith. There were many indications of the blessings of the Lord on the meeting, and we trust a spiritual uplift was experienced by many of the members. Rev. A. P. Wells is the faithful and popular pastor of this and another church in Wayne County.

—H. D. Wilson.

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East Mississippi Department

By R. L. Breland

Notes and Comments

The church at Dixon, Neshoba County, held its revival meeting last week. Dr. T. W. Green of Newton and Singer O. U. Rushing conducted the meeting. Results not learned.

Dr. R. A. Venable assisted Pastor J. E. McCraw in his revival at Pearl Valley, near Philadelphia. A great meeting is reported, while there were no additions.

The church at McDonald, Neshoba County, had a great revival last week in which Rev. H. H. Bethune assisted Pastor McCraw. There were a number of the most substantial men and women of the community baptized. The church is moving.

Rev. S. E. McAdory and Rev. Mr. Stokes held a meeting at Longino School, near Philadelphia, and baptized 13. A Baptist church was organized with 35 members, Bro. McAdory to serve as pastor.

The tragedy in which Dr. J. Frank Norris, pastor of First Baptist Church of Fort Worth, Texas, is involved is greatly to be deplored. Let judgment be withheld until all the facts are out and the truth established, if it is ever done.

Bro. J. E. Graham has been a member of Beulah Church, Newton County, for more than 60 years. He is now nearing 84 and is in very feeble health. His good wife is feeble also.

Pastor C. N. Callahan was assisted by Rev. Wm. P. Davis at Mt. Sinai. No additions are reported, but a good meeting.

I regret the serious illness of two dear brethren of Neshoba County, Bro. George G. Chipman of Neshoba and Deacon J. D. Herrington of Dixon.

Pastor G. O. Parker did the preaching in the Neshoba revival last week. A number of additions are reported. This is his third year to hold his own revival here.

The church at Oak Grove, Neshoba County, is in the midst of its revival this week. Rev. Ethel Winstead is doing the preaching for Pastor McCraw. This good church recently ceiled their building and made other substantial improvements. This was my first pastorate.

The church at Oakland, Newton County, has re-covered and re-seated its house of worship. Pastor A. B. Culpepper is being assisted this week in his revival meeting by Rev. E. A. Phillips.

Rev. W. H. Rainer is pastor at Mt. Hebron, Newton County, having succeeded Rev. A. B. Culpepper, who resigned after several years as pastor there. Bro. Rainer is doing the preaching in the revival there this week.

There is just as much sense in chewing up and swallowing a page of the Bible, hoping thereby to get the benefit of its teaching as in supposing that one personally appropriates the "body blood and divinity of Jesus Christ" when he partakes of the Lord's supper. The truth is conveyed through the mind and not through the stomach. If it is true that it is not that which goes into the stomach which defiles the man, it is just as true that it is not that which goes into the stomach which saves or edifies the man. Jesus said "The flesh profiteth nothing, the words which I speak unto you they are spirit and they are life". Paul said "The word is nigh thee even in thy heart and in thy mouth", accepted in the heart and confessed in the mouth. Grace is given us through the truth of God. Truth is brought to our ears by preaching, also to our eyes by symbol. The Lord's supper is a symbolic setting forth of the truth of his atonement. It is ago od sermon and has the advantage of being brief, and can be understood all over the world, whatever language men may speak.

The Baptist of Chicago quoting with evident approval a speaker in Washington who urged academic freedom by saying suppose manuscripts antedating anything we now have should be discovered, proving that baptize means sprinkle, wouldn't we have to change up. Why not suppose the moon were green cheese and all the stars were rats! Wouldn't we have to call in the pied

piper! Why don't the academic freedom brethren talk some sense?

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IN MEMORIAM

In Memorial of My Dear Mother, Wife of W. E. Moore, Summerland, Miss.

It was on the evening of June 17th, 1926, about 8:00 P. M. o'clock that God called my dear Mother to her heavenly home, which He had gone to prepare, after an illness of about twelve months.

She was seventy-seven years old. She had joined the Baptist Church in early life and she was loyal to her church until death. She dearly loved her Bible and her many relatives and friends. She is survived by her husband and five children, that feel so sad and lonely, and a host of relatives and friends. She surely did enjoy talking with her friends. She loved everyone she knew, and she loved to go to church and Sunday School.

Oh, how we miss her! Weep not, dear father, brothers and sisters, for our loss is her eternal gain. Let us look to our Heavenly Father, who is able to comfort the bereaved. May heaven be more brighter to us than ever before. May God help us to trust Him, that when our work on earth is finished He will gather us all together around Him.

The funeral services were held by her pastor, Rev. J. W. Hudson, in the Summerland Baptist Church the following afternoon at 2:00 o'clock. Her body was laid to rest in Summerland Cemetery.

May God bless our friends for their kindnesses through her illness.

Written by her sad daughter,
—Mrs. Carrie Barnes,
Summerland, Miss.

In Memorial Robert Woodruff

It was on the morning of July the 20th, 1926, a distinct wave of sorrow swept over the community as it was whispered, "Robert Woodruff is dead".

Mr. Woodruff was 24 years of age, and had been a Christian since early in life, and an active member of church, the life of the Sunday School and B. Y. P. U.

His relatives and host of friends feel keenly their loss. To know this beloved brother was to love him.

He is now in peace with his mother, who was called away December the 7th, 1926.

We extend our heartfelt sympathy to the family.

—Myrtle Hudson.

In Memory of Mrs. Mary Cockrell Love

On May the twenty-first, another tired heart ceased beating, busy hands were folded at last in rest, and a silver haired Grandmother slipped away to the Beulah Land.

Mrs. Mary Cockrell Love, who before her death was the oldest living native inhabitant of Noxubee, was born, reared, married and lived the eighty-two years of her life within the limits of that splendid county.

She began her life in the year 1843, during the golden age of the Old South, and was a typical lady of that regime, vivacious and ener-

getic, when that great struggle came, she shared the sacrifice and work of these stressful times with other Southern sisters, and was one of those who "never surrendered". During the last year of the war, her sweetheart came home, hiding a wound under his uniform of grey, and Miss Mary Cockrell and Mr. Davis Love were married in the quiet parlor of her father's country home.

Seven children came to them, and like the Psalmist, they looked upon them as a "heritage of God".

All are now living within the confines of the State of Mississippi, save one, the eldest son, Mr. John Milton Love, of Franklinton, La., the others are: Mrs. Sara Elizabeth Love St. John and Mrs. Lollie Love Madison, both of Brooksville, Mrs. Carrie Love McMorries of Meridian, Mr. Robert Love of Kiln, Mr. James S. Love of Jackson, and Mr. M. P. Lowry Love of Hattiesburg.

Early in life, Grandmother gave her heart to God, and was baptized, like her Master, under the open skies, in the clear waters of an out of doors stream. A staunch and earnest member of the Baptist church, her chosen faith, all branches of Christian work found in her a never failing friend. For many years, her home in Brooksville was one of the religious strongholds of the little town, and many were the ministers of the gospel who were entertained within its hospitable walls.

But when she lay in death, in the simple grey casket which they chose for her, it was of her life as a mother that her pastor spoke oftenest and with deepest emotion. Seven children, twenty-nine grandchildren, eight great-grandchildren (one little infant born but a few days after her going). So much life emanating from one frail body, and each one touched and ennobled by her beautiful spirit, it was the plan of God for wonderful motherhood, wonderfully carried out.

When we remember mother and grandmother, her memory is as fragrant as the roses and lilies which she loved, and we think of the words of a blind poet who, looking upon the form of his mother in death, wrote these lines:

"Folded they lie upon her tranquil breast,

My Mother's tired hands, their labor done,

Knotted and scarred in battles they have won

Worn to the quick by love's unkind behest.

She suffered, toiled and died, God knows the rest,

And if Christ's crown shines not above her cross,

Then all is loss, immeasurable loss.

—A Granddaughter.

THE APPEAL AND CHALLENGE OF AFRICA

By John E. Geil

A half century ago Africa was not only dark, but unknown. Its vast areas were unsurveyed, its geographical divisions were not mapped out, its wealth and resources were

not known, its languages were not reduced to writing, its religion was not studied, its peoples were not classified. The curtain is now lifted from the great continent and the mystery and darkness which enshrouded its fever-haunted forests for centuries are being dispersed by the light of the approaching dawn. The whole continent has been explored, mapped out and divided among the European powers. In the first place the Africans were taken from Africa and later Africa was taken from the Africans. The peoples have been classified, the religion has been studied and many of the 843 languages and dialects have been reduced to writing. The true symbol is no longer a question mark facing westward but a gigantic listening ear which is wide open towards the West and is listening for that message which can bring hope into her hopelessness and transform her desert wastes into a garden of the Lord.

There is great need today of a correct appreciation and understanding of Africa and the Africans. This is pointed out and emphasized in the published report of the African educational commission which begins with the statement: "Africa is not the great dark continent but the continent of great misunderstandings." Comparatively few people are aware of the inspiring scenery, economic resources and human possibilities of the great continent. With the exception of Asia, Africa is the biggest continent on the globe. It is three times the size of Europe, one and a half times the size of North America or nearly as large as Europe and North America combined. It contains nearly one-fourth of the land surface of the globe and around the continent of Africa is as far as around the world. Every eighth person of the world's population lives in Africa.

Pestilential coast, great deserts, few harbors, unhealthy climate, impassable rapids and cataracts near the mouths of the great rivers are no longer "barrier of nature" but the heart throbs of the continent are pulsating over little railways to and from the coast and from the coast to the regions beyond. A half century ago there were no railways in Africa. Now sixteen lines from the west coast and eight from the east coast are penetrating the interior, spreading trade and commerce with their disturbing forces, their dangers and their opportunities. The completed Cape-to-Cairo railway is the longest transcontinental railway in the world, being 6,944 miles in length. It has river and lake connections at the present time but 5,600 miles of it are by rail. One other transcontinental trunk line is proposed and five trunk lines crossing the continent from east to west some of which have already been built in part. Africa has already more than 35,000 miles of railway and is building at the rate of 2,000 miles per year.

Africa has 40,000 miles of river and lake navigation and water power which is said to be equal to that of ninety Niagaras. Victoria Falls

on the Zambesi, "the most beautiful gem in the world's scenery," is a mile wide and 420 feet deep and is equal to three Niagaras. Sooner or later the unutilized water power of Africa will furnish electrical transportation and give light and power to countless looms, dynamos and factories. Already steamboats are plying above the cataracts on the great inland navigable stretches creating commerce and making communication easy and safe. Fifty years ago the commerce of Africa was a negligible quantity which attracted few steamships. Today twenty-five lines of steamers are plying up and down the coast and the commerce of the country is estimated in billions of dollars. Commerce is progressing by leaps and bounds. Traders from nearly every European country are scattered throughout Africa and American engineers are prospecting in the heart of the continent for gold, diamonds and oil. Progress in Africa after discovery has been ten times as rapid as it was in America and a decade in Africa counts for as much as fifty years in Europe. The African has all the momentum of civilization behind him and a world of opportunities before him.

The immense wealth and varied physical resources of Africa are not yet fully known but enough is known to justify saying that it is the undeveloped treasure house of the world. The most valuable field in the world is in South Africa and furnishes more than half of the world's supply. Kimberly and associated mines furnish 95 per cent of the diamond output of the world. Diamonds are now being found in large quantities in the Kasai district of the Belgian Congo. The copper deposits of the Katanga district of the Belgian Congo are the greatest in the world. One great copper mine refines 20 per cent of pure copper while the best mines in America do not refine above 2 per cent. Coal, iron and tin are being produced in large quantities. There is a big oil production in Angola and good indications of oil are reported in the Congo and in other places. As the result of the discovery in the Belgian Congo of large quantities of pitch blend—a rich radium-bearing ore—the price of radium suddenly dropped from \$120,000 to \$70,000 per gram. Two-thirds of the ivory and one-half of the cocoa of the world come from Africa. Gum copal is found in great quantities in many parts of equatorial Africa and the rubber-producing possibilities of the Congo are not to be forgotten or overlooked. The oil palm trees of Africa are producing annually \$50,000,000 worth of oil and kernels. The forests of Africa are unexcelled in value and variety of timber having billions of cubic feet of hardwood and other valuable lumber. Making due allowance for barren deserts, sterile mountains, unhealthy lowlands and parts occupied by natives Africa has still 5,000,000 square miles of good undeveloped land.

As far as the natives are concerned the future of Africa lies in the soil which is the real measure

most beautiful scenery," is a deep and is. Sooner or later power of electrical trans- and power dynamos and steamboats are extracts on the whole stretches making com- safe. Fifty free of Africa which at-rips. Today steamers are the coast and country is esti- dollars. Com- by leaps and a nearly every are scattered and American ecting in the t for gold, dia- press in Africa een ten times n America and counts for as n Europe. The momentum of m and a world re him. lth and varied Africa are not ough is known at it is the un- house of the uable field field outh Africa and n half of the mberly and as- ish 95 per cent ut of the world. eing found in the Kasai dis- an Congo. The he Katanga dis- n Congo are the rld. One great 20 per cent of he best mines in fine above 2 per d tin are being quantities. There uction in Angola ns of oil are re- go and in other result of the dis- an Congo of large blend—a rich ra—the price of ra-opped from \$120,-er gram. Two- y and one-half of world come from l is found in great y parts of equa- the rubber-produc- of the Congo are es or overlooked. es of Africa are ally \$50,000,000 kernels. The for- are unexcelled in y of timber having feet of hardwood le lumber. Making or barren deserts, s, unhealthful low- occupied by natives l 5,000,000 square undeveloped land. e natives are con- re of Africa lies in s the real measure

of permanent wealth. Asiatic and European countries are turning more and more to manufactures, the mineral wealth is being exploited by the white man who is also laying hold upon the natural resources of the country, and so it remains for Africa and Africans to take a prominent part in the production of the food supply of the world. The country's most valuable asset lies in its wealth of human resources. She has millions of strong, willing, capable natives, who have a capacity for work, a willingness to work and who do work when incentive and employment are given. All that is needed is men who can and will provide capital and wise and capable supervision and instruction and the land and resources will be developed and this great continent will be added to the slowly growing list of the world's producers. It will no longer pass muster to say that the African is unimprovable and incapable for he is fast coming to his own through industry, education and religion under the tutelage of the white man. The African educational commission after wide observation and careful study cherishes the highest ideals for the progress and development of the native African.

The Africa of yesterday is gone and we have a new Africa in the making. One million black troops from every part of Africa shared with men of other races in the fight for civilization. Many of them paid the supreme price, others returned to their jungle hovels (not homes) there to relate around the village campfires the things which they saw and heard and experienced and consequently the life and ways of Europe have penetrated into the life and thought of Africa. The natives were perplexed and dumbfounded when they were called upon to unite with people, whom they regarded as being civilized and Christian, in a destructive and deadly warfare. However they responded to the call and suffered and bled and died that the world might be free. They may not have grasped the full meaning of patriotism, democracy and self-determination but they learned some things of what it was all about and with the learning became possessed with the feeling that they too should share in the benefits of the war, be freed from exploitation, have a due recognition of their native rights and privileges and an adequate provision for their development. The native may not know just what he wants or how to get it but his eyes have been opened, the horizon of his life has been pushed back and widened, he has been shaken out of his pagan inertia and realizes that he has been the victim of gross injustice and cruel oppression and his soul is crying out as never before for relief. His trust in the essential goodness of the white man has been shaken and he sees that the white man's boasted civilization, which is commercialized and sometimes mis-called Christian, is forcing the natives to lower depths of vice and degradation than paganism ever knew. All over Africa today there are blind reactions to poorly-understood influences and a feeling of

discontent which is being fanned into active unrest and is producing in the natives mental attitudes which are dangerous to themselves and dangerous to the state.

There is in Africa today a new psychological atmosphere for mission work which is full of hope and full of danger. The leaven of racial consciousness is at work. Peoples, who for centuries have been at variance and at war with each other and did not realize that they had anything in common, are becoming conscious of common ideals and interests and are moving fast towards an organized expression of their hopes and grievances. The old fragments of African life are being carried across the tribal boundaries on the surface of many currents to meet and combine in a living, solid mass. New intelligence and new ideals of life are struggling for expression. The child race of the world is getting away from its swaddling clothes and the go-cart stage and must have sympathy and encouragement and a suitable outlet for its capabilities whether in the affairs of the state or of the church. There must be a recognition and careful study of the problem on the part of those who can and will apply the spirit and teachings of Jesus to the needs of the individual and of the community. The missionary opportunities are enlarged and intensified and that too at a time when the inadequate forces are crippled and depleted by the loss of 200 German missionaries and the support of their work. There is a widespread desire for schools and education which is turning the natives in large numbers to mission stations and missionaries. More than 90 per cent of the educational work for natives in Africa is in the hands of missionaries and will doubtless remain there for some time to come, so we have an overwhelming responsibility and an incalculable opportunity. Mass movements such as have already taken place in Nigeria, Kamerun, Uganda, Livingstonia and Congo will in all probability become more general and frequent. These people must be furnished with Christian ideals and be imbued with the mind and spirit of Christ. The white people who exercise authority over them must have the same ideals and be dominated by the same spirit.

What of the religious aspect and outlook? It is said that 90 per cent of the population of Africa is reached by commerce while less than 10 per cent is reached by the gospel. The largest unoccupied mission field in the world is in Africa. One-half of the territory is unoccupied by Christian missions and fully one-half of the population is as yet not included in the scope or plan of any church or mission society. Including all who do not belong to any of the book religions, six-sevenths of the pagans of the world are in Africa; one-fourth of the Mohammedans of the world are in Africa. One-third of the entire population of Africa is now Mohammedan and not more than 1 per cent is Christian. More converts have been won to Mohammedanism in Africa during

the last fifty years than have been won to Christianity by the missionaries of the cross of Christ in all times since the beginning of the missionary movement. Seven million converts were won in the Sudan alone in ten years. Islam is disintegrating rapidly as a political and in some places as a religious power but no one who is familiar with conditions will delude himself with the idea that it is a spent and decadent force in Africa. In fact there is reason for believing that it is at this opportune time concentrating on Africa with the view and hope of capturing the entire continent. It is firmly entrenched in the north and aggressively organized and with confidence and assertiveness is pushing its way southward and into the interior over the caravan and commercial routes, capturing tribe after tribe. Two-thirds of the population of Nigeria is now Mohammedan. The Swahilis, the dominant artisan tribe of British East Africa, are fast becoming Mohammedans. Fifty thousand Mohammedans are now to be found in Nyassaland. There is great danger at the present time that the whole of Abyssinia may go over to Islam. Truly the hosts of Islam are on the march in Africa.

Shall the cross or the crescent, shall the Bible or the Koran, shall Christ or Mohammed possess Africa? Whether we will or not that question must and will have an answer.—The Baptist.

WHITE OAK

This good old church is located in Smith County. It will soon be one hundred years of age. Large membership and big crowds attend.

Rev. D. W. Moulder has been going in and out before them for 20 years. They don't let common people stay that long.

The meeting was good—9 accessions and some righteousness put in that section. Bishop Moulder ran a double-header that week. He had two meetings going at the same time. Dr. Kimbrough unfolded the Bible at his other church.

Bro. Moulder is a great fellow and preaches to a fine section of South Mississippi.

June 19th, I visited Purvis and was met at the train by the pastor, Rev. E. T. Mobberly. I found that his noble people had recently built an up to date pastor's home.

On Sunday and Sunday evening I had the pleasure of talking to his fine people. Monday, pastor and I visited all the Baptist homes and in this way put The Baptist Record on for the first time since this church has been in existence. The pastor and people are planning to do things in a great way. I was glad to see that Purvis is installing some new industries and hoping to have one of the most progressive towns on the Southern Railroad.

June 23rd, I made a short stop over at Pachuta, where I met with many of my old time acquaintances. Among others was M. D. Parker and John Hardy, both of whom are confined in their sick room. I only spent one day in Pachuta, and yet

I was made happy by having the pleasure of sending a fine list of subscribers to the Record.

June 25th, I landed at Tchula and was met by the cheerful, active pastor, J. R. G. Hewlett, who had planned for me to address his people Friday evening, so I was given an opportunity of talking up the Record Saturday with the hearty cooperation of the pastor. The Baptist Record was placed in more Baptist homes than ever before, and I am sure that the weekly visit of this excellent paper will bring information and inspiration that will yield an abundant harvest of rich fruit that will be for the glory of our heavenly Father. This being my third visit to this prosperous town, I was pleased to note that in three years the population has increased from 550 to over 800. Seventy-eight members have been added to the Baptist Church in the past year by Pastor Hewlett. The High Grade School under the excellent management of Prof. Martin Hemphill, who is principal of the school, and I. C. Shops and other industries located at Tchula add much to the ongoing of the town.

Yours for progress,

—L. E. Lightsey.

SHILOH IN CARROLL COUNTY

Rev. O. S. Vernon is pastor of Shiloh Church in Carroll County. The annual meeting commenced on the third Sunday in July and closed the fourth Sunday. It was my privilege to preach in that meeting from Monday morning to Friday night. Four names were added to the church roll as a result of the meeting.

I found the church very much in love with the pastor. That is as it should be. Some of the members have a vision of greater work for the Lord, and are discussing the matter of calling the pastor for half time next year. They realize that no church can do her best work with fourth time preaching. Bro. Vernon is loyal to the word of God, and is trying to make that church a New Testament church in every sense of the word.

While in that meeting, I was treated nicely in every way, and came home believing that some new names had been added to my roll of friends.

Respectfully,

—L. D. Posey.

STRONG HOPE AND BETHEL

We have just closed a good meeting at Strong Hope Church, baptized 6 and 3 by letter and the church in much better condition.

Bro. M. R. Cooper of Buena Vista, Ga., did some soul-stirring preaching. Cooper is a good preacher.

We are to begin our meeting at Bethel next Sunday, and G. C. Hodge will be our helper. We are expecting a good time as we are making preparation—having a vocal music school and our prayer meeting attendance has reached 126 each Thursday night.

Pray for us.

Yours in the work,

—Jas. A. Chapman.

IT CAN BE DONE

Nearly six years ago I landed in Meadville to take charge of my first pastorate. During these six years I have had many and various experiences, all of which the good Lord only will ever know. But I have had one that I must pass on to the brethren. This experience has to do with a country church. Soon after getting on the field I learned there was a country church not far from Meadville that the people said was dead, and if you could have seen it you would have agreed that no one need get alarmed and say that "somebody lied". We found the goats had taken charge of the building and the rule seems to have been among the goats that the big goat only could sleep in the pulpit. We got the goats out of the inside and the hogs from the under side and soon had things ready to take a fair crack at the devil. We had an organ that had only a few tunes left and only one good girl to persuade it to give them up (and I believe when I get to Heaven I will

find that she couldn't play but three tunes) but thank God she soon got religion and how she could play those three tunes! I had rather have some soul that has the OLD TIME RELIGION play for me if it is only three tunes than have some one that can play all of the book on Sunday and then play for the devil till next Sunday. But the thing I want to tell you about is how we are financing that church. Some several years ago we saw in the Record the "set a hen and grow an acre idea". We started out and we have five men that are growing an acre of cotton this year and the good women have sold all the hens and chickens that they promised for the Lord and we are mailing Dr. Gunter a check for nearly \$100.00

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Exceptionally strong faculty. We have just secured the services of Dr. Constantine Bila as head of our Modern Language Department. He is a Bachelor of Arts from the University of Chicago, and has his Doctorate in French from the University of Paris itself. He also is a graduate of Crozer Baptist Theological Seminary.

The Head of our Music Department will be Dr. Matthew N. Lundquist, A.B., A.M., B.Mus., Mus.D. He holds the degree of Doctor of Music from two of America's greatest conservatories.

I know both of these gentlemen personally. They are not only at the very top of their respective fields, but are splendid Christian men.

If you attend the Baptist Encampment at Gulfport, August 7th to 14th, be sure to visit the Blue Mountain College Retreat on the campus. It will be in charge of our Director of Student Religious Activities, Miss Sallie Paine Morgan.

Registrations for next session are about fifty ahead of the number one year ago.

For room in regular boarding department or self-help department, send check for \$12.00.

New catalogue will be sent on request.

Lawrence T. Lowrey,
President.

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SOUTHERN BAPTIST SANATORIUM
El Paso, Texas

from this band of good women. We pass the hat and they almost keep my salary up in this way. Still we are not telling you how good God has been to us for since this effort has been put forth there is the finest spirit of cooperation that anybody could wish for. The church is Providence, six miles east of Meadville. It can be done, brethren, but it may

take six years to do it, but, you can do it.

—W. A. Greene.

Kansas City Star: A little boy, having frequently been told that Santa Claus resides at the north pole, wants to know why Commander Byrd said nothing about seeing him up there the other day.

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Best School Location in Mississippi

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Baylor College had last session 2372 students from 6 foreign countries, from 23 states, and from about 200 counties of Texas, thus giving the most widely distributed student body in all the Southwest. We had thirty in the Mississippi Club last year with every indication that the number will exceed fifty for the coming session. The President of the Student Government Association for next session is a Mississippi girl. Parents or students interested may write or wire Mrs. J. P. Harrington, Crystal Springs, Mississippi, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

Mississippi Woman's College

HATTIESBURG, MISS.

We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

J. L. JOHNSON, President,

Hattiesburg, Miss.

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., August 12, 1926

NEW SERIES
VOLUME XXVIII. No. 31

Free treatment for rabies is now furnished in Jackson by the State Health Department.

Dr. G. W. Gardner, many years ago pastor at Oxford, recently passed away at Greenwood, S. C.

Missionary Ira D. Eavanson is spending part of the summer in his old haunts on the campus of Mississippi College at Clinton.

Texas will have a Baptist for Governor as soon as the recent primary election can be confirmed by the regular election, putting Dan Moody into office.

We who attended the Editors' Meeting at Ridgecrest were sorry to miss the faces and counsel of Drs. Pitt, Mitchell, Newton, Stumph, Routh and Throgmorton.

It is said that only one out of three children in Protestant homes gets any religious instruction; in Catholic homes, one in four; in Jewish homes, one in twenty. But who knows?

Over against the pomp and pageantry of the Roman Catholic Eucharistic Congress in Chicago may be put the simple words of Jesus, "The kingdom of heaven cometh not with observation".

Pastor Langham held his own meetings at Bethany Church near Prentiss, and at Pocahontas in Hinds County. In one seven were added to the church; in the other, three. He is at present in a good meeting in his church at Byram.

The Baptist Sunday School Board has recently issued a booklet, "Songs for the Pre-School Age", for use in the home and kindergarten. It will fit well into the training of little children. Compiled and edited by Aurora Medford Shumate; price 50c.

Brother A. C. Parker conducted a revival meeting last week at Petal in which forty-five were added to the church by baptism. The First Church in Hattiesburg offered the use of their baptistry and the people filled the house for the baptismal service on Sunday afternoon.

The Campaign Commission is having a hard time getting a successor to Dr. C. E. Burts as General Director, two brethren having declined. There's a reason; we had just as well face the fact that many people besides Mississippians are raising the question as to the need of a central organization.

Beginning July 18, and continuing for eleven days, the Flora Church and community witnessed one of the greatest meetings in her history. Dr. Roland Q. Leavell of Picayune did the preaching, and his messages were scriptural and in demonstration of the Spirit. Bro. Roy Brigance, now of Ellisville, led the singing. The attendance at the meeting was all that could be expected. The attendance at the morning hour averaged much above one hundred, and the house was often crowded at the evening hour. The visible results, which fail to indicate the full results of the meeting, were seven additions on profession and one by letter. One other has come since the meeting closed, and others are expected.

It is said that ten times as much is being paid in life insurance premiums today as in 1900.

Pastor B. E. Phillips was assisted in a good meeting at Oakvale, being assisted by Brethren A. D. Muse and Joe E. Bryant.

Horses owned and used by the city of Berlin have been given a three weeks vacation on a 300 acre farm with plenty to eat and shade in which to rest.

Drs. Geo. W. Truett and F. C. McConnell held a tabernacle meeting in Franklin, N. C., Aug. 6-15. Arrangements were made for 8,000 to hear them.

Dr. W. M. Bostick, our Mississippian at Bellvue Church in Memphis, has been called to Parkview Church, Portsmouth, Va. We do not know his intention.

The church at Newton will have Dr. P. E. Burroughs with them in a meeting this month, and an effort will be made to make the influence of the meeting county wide.

The brethren of the Illinois Baptist Association cooperating with the Southern Convention are badly embarrassed by a debt on their association of over \$150,000, and are undertaking to cut expenses to the bone.

The Campaign Commission of the Southern Baptist Convention meets in Nashville the tenth of August for the purpose of electing a general director and other necessary business, since Dr. A. J. Barton decided to remain with the Missouri brethren.

Dr. L. R. Christie takes a month's vacation in August, after which he begins his work at Ponce de Leon Church in Atlanta. It is said that in the past four and a half years 700 have joined the First Church, Meridian, of which he has been pastor. Sixteen were baptized at the last service.

Editor Mitchell of the Florida Baptist Witness speaking of certain brethren who advocate the endorsement of the action taken at Houston says: "We know these brethren and here and now venture the assertion that either of them would lay down his life before he would sign either the Ten Commandments or the Sermon on the Mount as a creed". Of all the wild statements!

Pastor W. E. McKinney of West Memphis Church in Arkansas had Brother L. T. Grantham of Fort Worth with him in a meeting in which were sixteen conversions, eleven of whom were baptized. Twenty-eight were received by letter and statement. The church and community had a great spiritual uplift. Brother Grantham is now visiting his parents at Grenada.

Rev. William P. Davis, Blue Springs, Mississippi, preached his first sermon as supply pastor of the First Baptist Church, Columbus, Mississippi, August 1. Dr. Franks is away on his vacation during the month of August, and Brother Davis has charge of his work. Brother Davis has been in evangelistic work for three summers in succession. He is a young man, full of the Spirit, fearless of man, a man with a burning message, and a heart of passion for the lost.

The Convention of the B. Y. P. U. A. will meet in Philadelphia next year.

President S. P. Brooks voted for the McDaniel resolution at Houston against the theory of evolution.

Pastor Earle Brooks has resigned at Grand Junction and Salsburg, Tenn. Better come back home, beloved.

Our best wishes to Dr. and Mrs. E. C. Routh who were recently married. May their happiness and usefulness mutually surpass each other.

Brother John A. Green reports 30 added to New Zion Church, twenty of them by baptism, in a meeting in which Bro. J. J. Mayfield assisted.

Fifteen were added to Strong Hope Church, Copiah County, in a meeting in which Pastor J. A. Chapman was assisted by Brother W. R. Cooper of Blue Mountain.

"Morning and Evening Daily Readings" is a devotional book prepared by C. H. Spurgeon of material from many authors. It can be had from Dr. Ben Cox of Memphis at a reduced price.

Dr. T. W. Young, pastor of First Church, Corinth, with his wife and two sons, is taking a vacation in northern Ohio with relatives. They drove through in a car and will spend the month of August.

Pastor Charles H. Nelson resigns at Shannon and churches near by to accept a call to Belmont and Red Ray in Alabama, effective Sept. 1st. He will be greatly missed by his brethren in Mississippi.

They say the King of England hasn't as much authority as the President of the United States, but he seems to have lengthened all the women's skirts at a great social gathering in less than twenty-four hours. Try your hand, Mr. President.

It is good to have the former Mississippians come home, even though it be for a short visit. Brother S. W. Sproles, well known and loved on this side of the river, now pastor at Bernice, La., is helping his son, Rev. John Sproles, in two meetings in his churches near Bogue Chitto.

In an editorial The Christian Century says: "A vigorous sacramental movement within the avowedly evangelical churches may not be far off". There is no subject on which our people more need clear and scriptural views than on the question as to whether a church ordinance is a sacrament or a symbol. Have you got the distinction?

Dr. J. E. Buchanan of Blue Mountain is supplying for New Albany Church during the summer. Congregations have greatly increased and prayer meeting more than doubled. The pastor-elect, J. P. Kirkland, of Andalusia, Ala., will begin his work with them Sept. 1st. He has been county missionary and organizer for the Alabama Board. Our people will give him a genuine Mississippi welcome.

DADS AND LADS or THE GREATEST NEED OF TODAY

(This message was delivered by G. C. Hodge, Union Church, Miss., on Sunday, July 18, to a congregation of twelve hundred people, fifteen miles from a railroad. He was requested to publish it. The following is only a sketch.)

"How can I go up to my father if the lad be not with me? lest I see the evil that shall come upon my father?" (Gen. 44:34.) Let us ask ourselves: How can I go up to my Father above if the lad, God has given me, be not with me? lest I see the evil that shall come upon the child. How can I be content for my child to spend eternity in hell, while I have hope of spending eternity with God in heaven?

I. WHAT IS OUR GREATEST NEED TODAY?

1. Some are saying "the greatest need of our Southland today is the development of her natural resources." This is important, but this is not our greatest need.

2. Some are saying it is money. I realize the **POWER OF MONEY**. But **MONEY** is not our **GREATEST NEED**. Do you remember the story of **ALADDIN'S LAMP**? He came into the possession of a beautiful golden lamp. One day he was rubbing it and admiring it and made a wish. To his surprise the wish came true. He rubbed the lamp and made another wish and it too came true. He found that no matter what he wished for, some curious little men would come and supply his wants. The power of the lamp soon became known to all, and everyone coveted it. Finally it was stolen from him and he was then as helpless as before he possessed the lamp. But the one who had the lamp could wish and his wish would come true. The power was in the lamp. How like that is gold today! If a man possesses a **GREAT AMOUNT OF GOLD** he may have any temporal thing his heart desires. If he wishes to **TRAVEL**, steamships and railroads stand ready to carry him around the world. Should he wish to **BUILD A CASTLE** or some great **INSTITUTION**, the best architects and mechanics of the land will construct it for him. Should he wish some **CRIME** to be **COMMITTED**, a hundred men and women will fall at his feet, each begging to be used of him. Should he **COMMIT A CRIME**, many of the highest courts and most **SKILLED LAWYERS** will come and will beg him to let them defend him and **SET HIM FREE**. BUT you let someone take that money from him, and his **POWER** is gone! He may wish to travel, but not a car or ship will carry him a mile. He may wish to **BUILD A HUT**, but not a carpenter will aid him. He may commit a crime, but without money, not a lawyer would defend him, and he must pay the penalty with his life. Money is a power, but **MONEY** is **NOT** our **GREATEST NEED**!

3. The greatest **NEED** of the **WORLD** today is **MEN**. Men and **WOMEN** of the **RIGHT TYPE**. Men with **TRAINED MINDS**, and **BIG HEARTS**. Men who can understand and sympathize with their fellow men. Men who **KNOW GOD**, and **HONOR HIM**, and **FEAR Him**.

Without the right kind of men and women, we may have great cities, but they will soon become as corrupt as Sodom and Gomorrah. We may lead the world in summer resorts and health resorts, but without the right kind of men and women, they will only be places of iniquity where sin is multiplied. The wealth of the world may be in our hands but without the right kind of men and women, it would be used for the corruption of humanity and for the destruction of the land as was true with many nations that are past and gone. But **WITH** the **RIGHT KIND** of men and women, all these would be used for the up-building of humanity and for the glory of God.

II. FROM WHENCE ARE WE TO GET THE RIGHT KIND OF MEN AND WOMEN? There

is but one answer. The men of tomorrow must come from the boys of today. You can't make men out of girls though many of them seem to be trying to make men of themselves. They are cutting their hair like men, wearing pants like men, working like men, holding offices like men, and many are talking, smoking, swearing, and sinning like men, but you **CAN'T MAKE A MAN** out of a **GIRL**! Neither can you get them from **MONKEYS**, nor anything else, but **BOYS**.

We are emphasizing the importance of converting our raw material into the finished product, for we realize that our future success depends upon this, but the **MOST VALUABLE** raw material in the world is our **BOYS AND GIRLS**, and we are letting much of this go to waste and ruin.

1. What are the **HOMES** doing to develop our young life into the right kind of men and women? A generation or two ago you could have gone to the average home unexpectedly about bed-time and the chances are you would have found the family gathered around the fire-side with an open Bible and before retiring kneel in prayer. But today should you go to the average home unexpectedly about bed time, the chances are you would find them doing anything under the sun but praying or reading the Bible together. The **AVERAGE CHILD** receives **NO** Religious Training and **LITTLE** Moral Training in his home today.

2. Our **SCHOOLS** are doing a great work but they are failing to a large degree in doing their best to develop this raw material into the finished product of the highest type.

After I had finished my regular Theological course and while doing some post-graduate work, I was startled to find that in 1870 about 90 per cent of the material in the Primary books used in the schools of that day, had to do with some moral or religious subject, while in 1890, only 20 per cent of its reading matter had to do with moral or religious subjects, and in 1918, not one per cent had to do with either subject.

One of my boys entered school last year for the first time. His books tell about **GOBLINS**, and about **HOW THE BEAR LOST HIS TAIL**, and other things interesting to children, but not one line could I find that had the slightest tendency to appeal to the religious or moral nature of the child. So far as the **SCHOOL BOOKS** are concerned the child is taught to leave **GOD** out of his thinking. According to them, God has nothing to do with this world. It is always some **GOBLIN**, or some **FAIRY**, or some other **HEATHENISH IDEA** presented to explain the facts of nature.

The schools are developing the **PHYSICAL** and **MENTAL**, but too many are letting the **SPIRITUAL** go to **RUIN**. As a result of this the conditions existing among some of our young people are almost unbelievable. One teacher, a friend of mine, said that while teaching in another State, the faculty took the boys by surprise one day and searched their pockets. He said they found, in the pockets of every one of the High School boys, things which indicated immoral conduct on the part of the boys and girls of that school. All our schools are not that bad, but this much is certain—they are failing to develop much of our raw material into the highest type of manhood and womanhood.

3. What are the **CHURCHES** doing? Should you go to any church on their regular preaching day and compare the number of young men with the number in the community, you would have to admit that the churches **ARE FAILING** to reach and develop their young life.

WHY ARE WE FAILING TO REACH THE BOYS? You will understand why if you compare the number of fathers and mothers who attend church regularly with the number who live in the community. They forget that "boys do what **DADS DO**, not what **dads TELL** them to do." If **DAD** can get along without church and God, there is likely to come a time in the

boy's life when he will decide that he too can get along without the church and without God. We are failing to reach the boys today because **WE HAVEN'T ENOUGH MEN AND WOMEN OF THE RIGHT SORT IN OUR HOMES, SCHOOLS AND CHURCHES**. "The field is white unto harvest, but the **LABORERS** are few."

III. WHAT DOES YOUR CHILD NEED MOST?

1. His greatest need is **NOT** to inherit a **FORTUNE**.

2. Neither is his greatest need an **EDUCATION**.

3. The greatest blessing that can come to any child **IS TO HAVE THE RIGHT KIND OF FATHER AND MOTHER**. Parents who can give him the right conception of God and of the world.

IV. WHY DOES THE CHILD NEED A MOTHER AND DAD MOST?

1. They have the child during his most impressionable age. The Catholics used to say, "Give us the child until he is ten years of age and then you may have him and change him if you can." They understood that the impressions made upon the child in his earliest years remained with him through life. God Himself hath said "train up a child in the way he should go, and even when he is old he will not depart therefrom."

2. It is said that every four years enough boys and girls become of age to decide the presidential election, or, if voted solidly, to carry any national issue. What our nation is to be tomorrow depends, then, upon what we teach our children today.

3. There never was a time when our young people were as **BOLD** as they are now,

(1) In their conversation. It is common to hear young men and women, while talking to each other, use expressions which fifteen years ago would have stamped them as questionable characters. Many times we have known of young men and women discussing together questions regarding sex relations, and the mysteries of reproduction, and other things which only a man and his wife should discuss.

(2) Not only are they bold in their speech but they are bold in their **CONDUCT**. Go to the **COAST** or to any public **BATHING POOL** and you will find that many of our young women have become so bold they can **UNDRESS** in the **PRESENCE OF MEN** without blushing. Oh, I know they leave on one piece—a one-piece bathing suit, but **FREQUENTLY** every line of the body is so clearly defined that one thinks he is seeing—from center to circumference. And regardless as to what you believe, it is **IMPOSSIBLE** for any young man to look upon such without imagining vain things, if he is normal. Our young people are **BOLD**, and without a Christian father and Mother to counsel them and guide them in their boldness, we need not be surprised to hear of their lives being blighted, their characters ruined, and their souls lost.

(3) Parents cannot lead their child in these things unless they have the confidence and companionship of their child. Companionship is something to be **WON**, not demanded. Parents then **MUST** give a great deal of their time to their children. If every time the boy comes to ask daddy a question he is either too busy or he looks upon the question as being silly and sends the child away disappointed, the time will soon come when he will stop coming to dad for counsel or advice, for there is always somebody who will take time to answer his questions. But too many times when he has to depend upon some negro, or some one of the "gang" to answer his questions, they are answered in the most vulgar sort of way, so that in his early years the child gets the wrong conception of life.

On the other hand, if the father would realize that the questions which seem silly to him are real hard problems to the lad, and answer them, the child would come to have a deeper love and

respect for his daddy, and later when he gets out with the "gang" and meets a problem he will come to dad for advice. The father will then have the opportunity of explaining the mysteries of life to his son in such a way as to lead him to see God back of all things—and thus lead him to honor God and love Him.

V. WHAT SHOULD BE THE FATHER'S GREATEST DESIRE FOR HIS CHILD? Everyone should want his child to "grow in wisdom and stature" but I think he should have a greater desire that he "grow in favor with God and man." "How can I go up to the Father if the lad be not with me?" How can I expect the child to go to the father in peace unless he be won to Christ? "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." In closing this message, let me speak briefly concerning the evil that shall come upon your child and mine, unless he is prepared to go with us in peace to the Father above.

OUR MORE THAN MEANINGFUL YOUTH

By Frank H. Leavell, Executive Secretary The Inter-Board Commission, Memphis, Tenn.

They spend a week together. It was a Student Retreat. It was at Ridgecrest amid the beauty and the breezes of the mountains. In the group there were some three score. They were students and student secretaries, the majority of the former. All kinds of schools were represented. Visitors were neither excluded nor invited. A few were welcomed. Most of the states of the South were represented.

The meeting was experimentation. It was not advertised. Rather a selected number of schools were asked to send representatives, their best, for a week of intensive scrutiny; for an inventory; for a summary of what we have so far done with a program of student religious work which, by agreement, was to be, for the first five years, experimental.

It was a secluded meeting; a retreat, of a highly selected group. It was true to our promise, and governing principle, that the students shall be taken into confidence, shall be advised with, shall be given a voice, and a vote, in all that is projected.

It was sponsored by the Inter-Board Commission on Student Religious Activity of the Southern Baptist Convention.

The Program

It was a programless program. Which is to say, no program was announced. A draft of objectives was scheduled for the week, but that draft was not disclosed. The students were made to feel that they were responsible for bringing to the surface their problems. The Secretaries present soon saw that it was a rare chance for them. But it was predominantly student initiative. We sat each morning from nine to one in a circle. The spirit was one of freedom. Yet there was a tenseness which gave a seriousness synonymous with worthwhileness. At certain times silence was significant, as well as perplexing. The way out was not just clear. While only a few minutes later it would be necessary to remind the loquacious youths that we could progress more speedily if only one would talk at a time. It was grippingly fascinating.

Problems were asked for. They were legion. These leaders in religion on the campuses presented them with no hesitation. Hear them: Indifference, insincerity; compromise; profanity both boys and girls; open immorality; free and doubtful conversation; enlistment; cooperation among organizations; petting parties; joy rides; extension; time budget; cheating; leisure and recreation; church attendance; indifference and opposition by faculty; finances; Sabbath desecration; pastors' attitude; sufficiently challenging tasks; etc., etc.,—ad infinitum, and a few more!

The entire mornings were given to discussion.

No problem was focused upon but that some suggestions were found for attacking if not solving it. The broad background of suggestion for meeting all these problems was the plan of work promoted by the Inter-Board Commission—the BAPTIST STUDENT UNION. In it has been concentrated the best wisdom available for the promotion of our work. It works alike in all kinds of schools. This group reviewed their experiences with and in this plan of work and voted unanimously that it is sufficiently flexible to fit every campus and furthermore that it is entirely adequate to meet the needs of our student objectives. This was gratifying.

The fearlessness with which problems, of a complex or delicate nature, were presented, attacked, probed and "solved" was typical of youth's dauntless intolerance. It was emphatically refreshing. It speaks well for the future. See some of these problems,—cooperation with other organizations both Baptist and inter-denominational; the usefulness of the student in his local church after leaving college; hasty marriages and divorce; Sunday studying; an instance of a pastor's hostility to the work; church affiliation of students; freedom and familiarity between sexes; the quality of preaching at college centers; drinking and gambling; instances of seeming tardiness on the part of denominational forces in placing student secretaries; the inability of the denomination to send out missionaries. Such questions were seized upon without demurring. Responsibility was assumed for every problem. Suggestions if not solutions were forthcoming.

Some Extra Features

A few subjects had been assigned to members for written papers. These were prepared and read by Mr. Arthur Stovall, State Student Secretary for Virginia; Mr. Frank Cheavens, student at Baylor University; Miss Sallie Paine Morgan, Secretary at Blue Mountain College; Miss Mary Frances Johnson, Secretary at Mississippi State College for Women; Miss Madeline McCann, Secretary at Mississippi Woman's College, and Mr. John Caylor, State Student Secretary for Texas.

Inspirational Speakers

At the close of the morning sessions from Wednesday through Friday Dr. Carter Helm Jones lifted the group to seldom attained heights of spiritual inspiration. For two evenings Dr. W. J. McGlothlin brought messages on the subjects, "Meeting Compromises on the Campus" and "The Sermon on the Mount from the College Chapel Steps." Dr. W. W. Hamilton was before the group two evenings using the assigned subjects "The Holy Plus of Student Life," and "Pillars of Power, Past and Present."

The Sermon on the Mount was specialized upon as a cure for campus problems. Each morning the entire Sermon was read. The last day it was recited by a student who had memorized it as a part of the B. S. U. work last spring. Before parting the entire group pledged to memorize it and to write to each of the others on August first as to progress.

Hikes on the mountains, athletics and social affairs occupied the afternoons. One evening an imitation, or "take-off", of the morning sessions with student mimicry of the personnel of the group afforded amusement surpassing any minstrelsy.

Quite a family spirit developed so it was suggested that before bedtime we gather and have old time family prayers. The writer was asked to act as "father" of the family. Scripture reading and prayer on their knees reminded the older ones of days ago, and introduced some of the younger ones to that old sacred custom of which their ears had heard but their eyes had never seen.

The students expressed fittingly their appreciation to the leaders and to their denomination for the privilege of such a meeting. It was impressive.

Which Being Interpreted Means—

Such a meeting carries marked significance. It is meaningful that some three score or more of students care. It is meaningful that they would take their vacation days, some paying their own expenses, for a concentrated study of advancing the Kingdom of God on their campuses. It is meaningful that they have such ability to grapple so well with the Kingdom problems. It is meaningful that they have faith. It is meaningful that they respond so immediately and enthusiastically to the call of the denomination. It is meaningful to the denomination that they are dependable. Let critics of modern youth, where there be such, see also this element of our complex and disturbing modern young people. It is more than meaningful.

Next—

The All-Southern Baptist Student Conference at Birmingham—October 28-31, 1926—is our next big event. Parents, home churches and friends of youth can do worse than send students to this great gathering.

THE UNITY OF GOD'S PLANS

Rev. C. S. Wales, Tate St. Church, Corinth

The object of this word is to try to show that there is a unity or a oneness running through the Bible in all God's plans.

The Bible is a harmonious whole, and not a disconnected inharmonious affair.

As a preliminary to the study of God's plans, let us study one of his chief attributes, that of immutability.

Malachi 3-6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed".

Psalms 33-11: "The counsel of the Lord standeth forever, the thoughts of his heart to all generations".

James 1-17: "Every good gift and every perfect gift is from above, cometh down from the Father of lights, with whom is no variableness neither shadow of turning".

Hebrews 13-8: "Jesus Christ the same yesterday, and today, and for ever."

From these scriptures we see that God is an unchangeable being. This being true, let us ask the question before we introduce the testimony, what would we naturally expect of an unchangeable being? Would we not naturally expect that an unchangeable being would have unchangeable plans? That his plans would be in harmony and in keeping with his being?

But to the law and to the testimony. What saith the scriptures?

The Plan of Salvation

In Acts 10-43 where Peter had preached to the house of Cornelius, and when he had been talking all the time about Jesus Christ he says: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins".

Now Peter ought to be a good witness and he says that all the prophets taught that remission of sins came through belief in Jesus Christ. Is that not precisely what the New Testament teaches?

In John 3-36 Jesus says: He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life but the wrath of God abideth on him.

In Acts 16-31 where the jailor asked Paul what he must do to be saved he said: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house".

In the 15th chapter of Acts where the Judaizers came down to Antioch and insisted that they needed to be circumcised and to keep the law of Moses in order to be saved Peter says, Acts 15-10 and 11: "Now therefore why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?"

(Continued on page 6)

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P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A NEW CREATION

"Wherefore if any man is in Christ, there is a new creation." It would be a happy thing sometimes if we could forget the old translation of a scripture passage and give the truth a fair chance with us in the new translation. But it is very difficult. We are still saying with a good deal of complacency not to say indolence, "The old is better." But it is not true always that the old is better. Jesus did not say so; he said that some people said so. It is the burden of more than one book in the Bible that the new is better. Read the letter to the Hebrews, and Galatians and Second Corinthians. And here is a case where the new translation is better, the translation in the margin of the American Revision. And there's a reason. The margin gives the rendering which some translators at least saw to be correct, but which the whole committee did not have the courage to adopt. But this paragraph is not even an introduction.

And here we have a marginal reading in the American Revision. "If any man is in Christ, there is a new creation." Not he is a new creature, nor yet that he is a new creation; but for him there is a new creation, a new world, a new universe; everything is different. For Paul goes right on to say, The old things are passed away! Behold, look with amazement; look what you see. They are become new. Everything has changed; directions are reversed; you have waked up in a new world. The trend, the movement, the purpose of everything has been changed. You are different; yes everything has changed. Now "all things are of God". God is the center and source, the author and controller. God is in the midst of us, of all things.

Before you were in the devil's world; now you are in God's. Before everything led you or drove you from bad to worse; now the effect of all things, of all facts, of all happenings, of all surroundings has changed. All things have a wholesome effect on you and in you. Before all was disorder and confusion and chaos; now all is order and beauty and cosmos. All things are in harmony. It is indeed a universe. It is one and harmonious. All things are working together for good to them in this charmed circle, to those who love God and are called into this new relationship to him. Forevermore the world has changed; it is different. All things are of God.

Nothing can now come to us except according to his will. No evil can befall us, and no plague come nigh our dwelling. All our onlook on life has changed. Our relationship to the world, our attitude toward people. Henceforth we know no man after the flesh. Our interest in them is derived from our new relationship to God in Christ. And we are charged with a new mission in the world. We want to bring others into this knowledge of God. The burden of our souls is "Be reconciled to God". There is no value in

anything anymore except as it relates itself to this message: God is in Christ reconciling the world to himself.

IN EARTHEN VESSELS (II Cor. 4:7-18)

In verse one of this chapter Paul says, "We have this ministry"; in this verse he says, "We have this treasure". Of course they are one and the same. All the way through this Second Epistle to the Corinthians he is talking about and defending his ministry. Here he calls it a "treasure". It is a trust fund from God, a deposit of incalculable value. He has spoken of it in the previous paragraphs as a ministry of glory and of light, giving to others the light of the knowledge of the glory of God in the face of Jesus Christ. God had shined into Paul's heart for this purpose that Paul might give forth this illumination.

But all the time he is conscious of his earthly limitations, weakness and frailty. He is painfully conscious of it as every preacher must be. "We have this treasure in earthen vessels". The word earthen here does not refer specially to the origin as from the earth, but to the fragile nature of the vessel, like a delicate shell, with which you must always exercise care lest it should be broken and the precious contents wasted and the important mission lost. The value of the gospel message is not in the man who brings it, but in the nature of the gospel itself. It is a constant marvel how some people whose lives are unworthy and whose methods are offensive are yet used of God for the salvation of souls. People say, "How does it happen that such a man is instrumental in the conversion of many?" And the answer comes back, "He preaches the gospel". How marvelous it is that any one of us is ever used of God on such a holy and so mighty a mission!

The answer comes back from the lips of Paul, "That the exceeding greatness of the power may be God's and not from us". It will be a bad day for the gospel if we ever forget that. But we will not be allowed to forget it for long: "We are rubbed sore at every angle, but never mashed flat; we are shut up without avenue of escape, but not absolutely or completely; we are hounded, but not abandoned; knocked sprawling but not annihilated". The devil and the folks will have a few rounds with the preacher, and then some more, but the Lord is still not far away. You will have failure enough to remind you of your limitations, and your dependence. You will have buffetings enough to drive peace from your pillow by night, and put crinkles in your face by day. You will find great comfort in the distress signals of the Psalms, and will learn to send up the rocket flares of soul anguish to God. It is part of the days work with a preacher. He needs to learn, before he can teach other folks, that the exceeding greatness of the power is God's, and not from himself.

Sometimes the frail shell will seem in danger of cracking or shattering. But that is the way a preacher is made. If we do not "bear about in our body the dying of Jesus", the Life of Jesus cannot be manifested in our body. If the grain of wheat do not fall into the ground and die it abideth alone. If we do not have fellowship with his sufferings we cannot have the glorious risen life of Christ within us. "For we who live are always delivered up to death on Jesus' account that the life also of Jesus may be manifested in our mortal flesh." So Paul says in Romans, "If we died with Christ we believe that we shall also live with him". Not hereafter, but right here in this world. "If we have been united with him in his death, we shall be also in the likeness of his resurrection", now in this life.

But Paul does not lose sight of the real purpose of all this discipline which he undergoes. It is not for himself, but that he may minister to others. Remember that he and we are not

merely Christians but ministers. "So", he says, "the death worketh in us, but the life in you." The benefits of the discipline through which he passes must be carried over to others. They have the "same spirit of faith", and Jesus will "present us with you". "For all things are for your sake, that the grace being multiplied through the many may cause the thanksgiving to abound to the glory of God." Our suffering must not make us selfish, but fit us for larger ministry. What we suffer at the hands of others must not make us sour, but will ripen into greater usefulness.

"Wherefore we faint not." Paul had enough of discouragement, opposition and misunderstanding to make many weaker souls abandon the ministry. Many have abandoned it with less provocation. They find more material comforts and less of exacting hardship in other vocations. But Paul wasn't a quitter. He had two things which sustained him, a present inner consciousness of constantly renewed spiritual strength, and the sure hope of spiritual and eternal rewards. He said, "though the outward man is decaying the inward man is renewed day by day". The latter experience helps us to forget the former. And he had committed himself irrevocably to the truth of the spiritual world, which abides when things temporal are past and forgotten.

It is said that the average age of the members of the executive committee of the B. Y. P. U. is under 26 years.

The little boy from up the creek said when he saw a group of robed figures marching into church he didn't know whether they were Ku Klux Klugles or Catholic Cardinals from Kickapoo.

The Baptist and Reflector brings the sad news of the death of Garland Cooper, son of Rev. M. R. Cooper, and of Sampey Gayer, son of Rev. T. W. Gayer. These fathers are well known in Mississippi and will have the sympathy of many friends.

Brother H. H. Magee of McCall's Creek, 87 years of age, writes a cheerful letter, full of faith, hope and love. He gives of his small income one-tenth to the Lord and gets great joy out of it. He has for many years had The Baptist Record as a necessary part of his household furniture.

Houdini who gives the spirit mongers a lot of trouble allowed himself to be sealed in a coffin and submerged in water for an hour and a half recently, in order to show that fright and not suffocation kills entrapped miners. He said he kept still and breathed shallow.

The reporter from Ashland writes the Commercial Appeal that ladies of the Baptist Church there have adopted several ways of raising money for a church building including jig dancing. We must have further evidence before we believe this. But the report ought not to go unnoticed by the church.

The Biblical Recorder publishes the resignation of Dr. W. L. Poteat as President of Wake Forest College in North Carolina, as follows:

Dr. W. L. Poteat last Monday, at a meeting of the Executive Committee of the Board of Trustees in Raleigh, announced his resignation as President of the college. Dr. Poteat said:

"In accordance with a purpose of some years standing, at the convention meeting of the Board of Trustees, which follows closely upon my 70th birthday, I shall ask to be relieved of administrative responsibilities at the annual meeting in June on the sole consideration of my age and no other."

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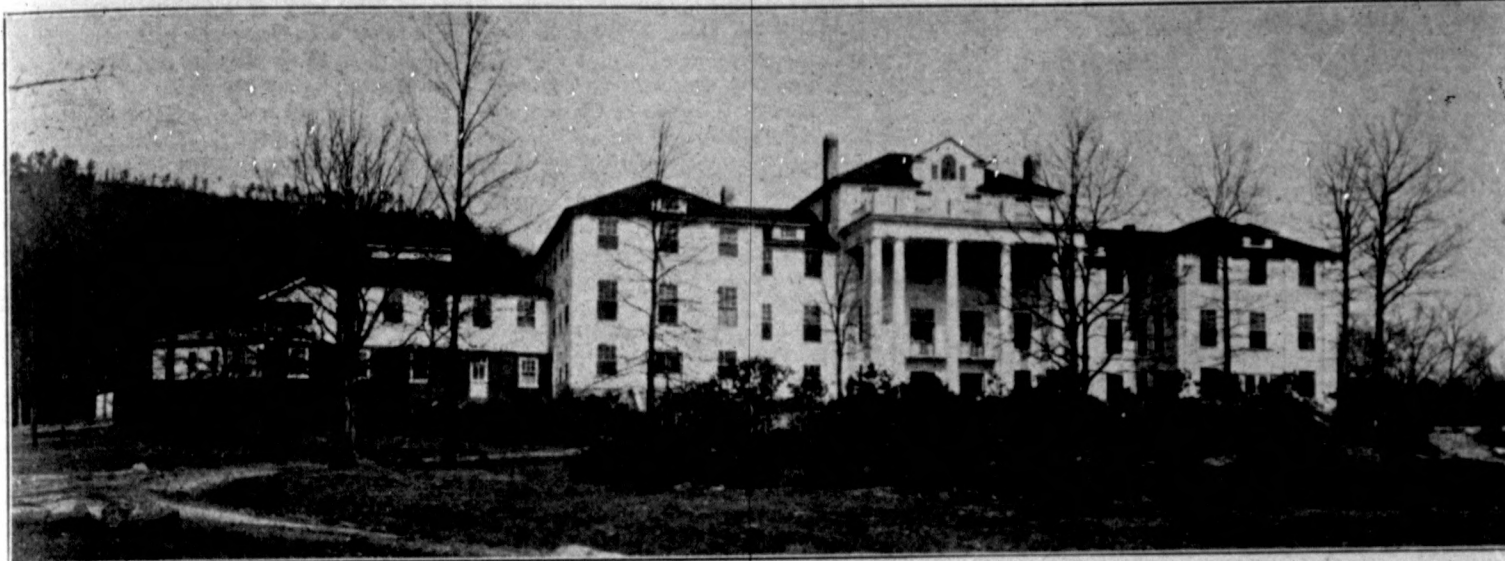
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PRITCHELL HALL, THE GUEST BUILDING OF THE SOUTHERN BAPTIST ASSEMBLY, RIDGECREST, N. C.

Mr. Barnay Roth, a Jewish merchant of Eastman, Ga., was converted during a recent revival and has become pastor at Manchester, Ga.

We are sorry to learn that Mrs. Martin Ball, now of Paris, Tenn., but for many years a resident of Mississippi, has lost her eye-sight.

Dr. W. E. Farr of Grenada and Mr. K. D. Turner of Ennis, Texas, are assisting Pastor Crosswe in a meeting at Senatobia.

Gertrude Ederle, 18 year old American, is the first woman to swim the English Channel, and she did it in less time than it has ever been done. It was done Aug. 6, in fourteen hours and thirty-four minutes. Conditions were unfavorable.

Brethren O. S. Vernon and Geo. Jarman organized a new church on the highway in Leflore County between Ruleville and Minter City. The organization began with ten members, eleven others coming in with letters and 24 by baptism, as a result of a week's meeting. Land was contributed for a church building, and \$375 were given toward the building. The church takes the name of Mt. Vernon, and plans are made for carrying the work forward.

GIVE WHILE YOU LIVE and LIVE ON YOUR GIFT Can one do that? Yes.

The Foreign Mission Board of the Southern Baptist Convention issues

ANNUITY BONDS,

which bear interest of 4% to 10% per annum according to age. By investment in these Bonds

ONE CAN LIVE ON MONEY GIVEN

to the greatest Christian task in the world.

THE LOST NATIONS,

which have been longer neglected, present greatest destitution and have the greatest needs, make the largest claims upon American Christians.

For information about Annuity Bonds write to J. F. Love, Corresponding Secretary, Box 1595, Richmond, Va.

PROGRAM OF MISSISSIPPI BAPTIST STATE CONVENTION, TUESDAY, NOVEMBER 16 AT 7:00 P. M., TO THURSDAY, NOVEMBER 18 AT 9:30 P. M.

Tuesday Evening

Col. 1:18—"That in all things He might have the preeminence."

Song Service led by Edgar Spearman.

7:00 Worship—Dr. E. F. Wright.

7:15 Address of Welcome—Prof. W. F. Bond for the churches and Mayor W. A. Scott for the town.

7:30 Response—Hardy R. Stone.

7:40 Organization

1. Report of Committee on Order of Business.

2. Announcement of Committee on Committees.

8:15 Convention Sermon—J. D. Franks.

9:15 Adjournment.

Wednesday Morning

Col. 3:11—"Christ is all, and in all."

9:00 Worship—Dr. W. P. Price.

9:15 Report of Committee on Committees.

9:30 Presentation of annual reports

1. Education Commission—D. M. Nelson.

2. State Convention Board—R. B. Gunter.

3. Social Service—Dr. W. H. Weathersby.

10:00 Introduction of new pastors and visitors.

10:15 Miscellaneous Business.

10:30 Social Service work (under direction of Dr. W. H. Weathersby)

1. Report of Committee on Review.

2. Special Items

a. Aged Ministers Relief.

b. Prohibition and law enforcement.

c. Hospitals.

d. Orphanage.

12:30 Adjournment.

Wednesday Afternoon

Phil. 2:5—"Let this mind be in you which was also in Christ Jesus."

2:00 Worship—A. F. Crittendon.

2:15 Report of Committee on Convention Board report.

1. Publications.

2. Budget and Stewardship work.

3. Laymen's work.

4. Cooperative Program.

5. W. M. U. work.

6. B. Y. P. U. work.

7. Sunday School work.

4:30 General discussion.

5:00 Adjournment.

Wednesday Evening

Jno. 12:32—"And I, if I be lifted up from the earth, will draw all men unto me."

7:00 Worship—Dr. J. S. Riser.

7:15 Miscellaneous Business.

7:30 Report of Committee on Home Missions (under direction of Dr. W. A. McComb). Address by Home Mission Board representative.

8:30 Address on Baptist Principles—Dr. E. Y. Mullins.

9:30 Adjournment.

Thursday Morning (Mississippi College)

Phil. 3:8—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

9:00 Worship—H. W. Shirley.

9:15 Education Commission (under direction of Dr. D. M. Nelson).

1. Report of Committee on Review.

2. Report of Ministerial Board.

3. Institutions

a. Clarke College.

b. Blue Mountain College.

c. Woman's College.

d. Mississippi College.

12:00 General discussion.

12:30 Adjournment.

Thursday Afternoon

Jno. 3:30—"He must increase, but I must decrease."

2:00 Worship—J. T. Caughley.

2:15 Report of Nominating Committee.

2:30 Report of Committee on Foreign Missions—J. A. Taylor.

2:45 Miscellaneous Business.

3:00 Address on Foreign Missions—Dr. George Leavell.

4:00 Adjournment.

Thursday Evening

II Cor. 5:20—"We are ambassadors for Christ."

7:00 Devotion—Dr. O. O. Green.

7:15 Music.

7:45 Baptists Outward Bound—Dr. M. E. Dodd.

H. M. King

O. O. Green

Wayne Alliston

D. M. Nelson

Auber J. Wilds

J. E. Byrd

R. B. Gunter

Committee on Order of Business.

The First Baptist Church of Hattiesburg on Sunday night called to their pastorate Dr. E. H. Marriner of Leland, and they are hopeful of his accepting. This great church has been for several months without a pastor, but has sought to carry on. Mr. Gaines Hightower has been of great assistance in the work while the church has been without a pastor. Dr. Marriner has identified himself with all the work in Mississippi since he came into the state and is held in high esteem for his work's sake.

(Continued from page 3)

But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

Now it seems to the writer that this language can mean but one thing and that is that we are saved just as our fathers were and that we are all saved by grace and through faith in Jesus Christ.

Our fathers did not keep the law and we do not keep it. They were saved by grace and so are we. And it was by grace that it might be by faith.

If Timothy 3-15, Paul writing to Timothy says: "And that from a child thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus".

Now the New Testament had not been written in Timothy's childhood. It was the Old Testament that was able to make him wise unto salvation.

In Job 19-25 we have this language: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth". Now Job was talking about Jesus Christ just as much as Paul was when he said: "I know whom I have believed".

Job's faith and Paul's faith both meet in one and the same Lord.

In John 8-56 Jesus says: "Your father Abraham rejoiced to see my day and he saw it and was glad."

Now, how did Abraham see the day of Jesus Christ? He saw it by faith and was such a perfect believer in Jesus that Paul holds him up as the ideal for all believers.

In the 4th chapter of Romans Paul discusses Abraham at length as the ideal believer. Note the following language, in Romans 4-11: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also".

In Romans 4-16 we have this language: "Therefore it is of faith that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all".

Now, in what sense is Abraham the father of all those that believe? It cannot be according to fleshly descendants, for he is not the father of the Gentiles as well as the Jews. It cannot be that he is the actual spiritual father in the sense that God is our spiritual Father. That would be unthinkable. Then in what sense is he our father. The writer believes that it is in the sense that he is the model believer, that he is the perfect pattern, that he is the one outstanding, preeminent example of salvation by grace and through faith. He is our spiritual father in the same sense that Washington is the father of our country. Washington was the outstanding patriot, the example for others to follow in order to be true Americans, real patriots. Abraham is our example, or pattern, the one we are to follow if we are to be true Christians. If that is not what Paul means, then what does he mean? This is the interpretation given by the best Bible students.

Then if Paul goes back to Abraham for a true pattern, for a true type, for an example for all believers, then the plan must be the same in all ages. The same yesterday, today and forever more.

Now, reader, if you agree that the plan of salvation is the same in all ages, and that we are saved just as Abraham was saved, let us without prejudice and without being influenced by preconceived opinions examine another one of God's great plans and see if it is also the same in all ages. But before we introduce the testimony from the book, let us ask what would

you naturally expect to find if God is unchangeable in the nature of his being and one of his plans has been found to be the same in all ages, what would you naturally expect to find in another one of his plans? It seems to the writer that we might expect to find it in harmony with his nature, and like the other great plan, the same in all ages.

God's Financial Plan

In Romans 15-4 we find this language: "For whatsoever things were written aforetime were written for our learning."

If whatsoever was written aforetime was written for our learning then what was written concerning the financial plan was for us; but that may not be specific enough for some.

In the 9th chapter of I Corinthians Paul is making an argument for the financial support of the ministry. Beginning with the 7th verse of this 9th chapter he makes three arguments and then introduces the law of Moses. He makes the argument that a man does not go to warfare at his own charges. He then makes the argument that the man who plants a vineyard has the right to eat the fruit of the vineyard. Next he makes the argument that a man who attends to a flock has the right to the milk of the flock.

Then he goes directly back and quotes from the law of Moses where it says: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt that is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope.

Now this reference is to Deut. 25-4; but Paul gives it as from the law of Moses and says that it was written altogether for our sakes. Now if there had been any change in the plan of finance in the New Testament from what there was during the law it looks like Paul would know about it and that this would have been a good place to have so stated; but Paul not only does not even hint that there was any change; but says specifically that what was written in the law of Moses was written for our sakes. In other words he goes right back to the law of Moses and says that it applies to us today, and he is discussing the material support of the ministry.

In the same chapter, I Corinthians 9-13 and 14, we find this language: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Here Paul again goes back to the Old Testament and says "even so" that is when he has told about the support back there he says "even so" that is the same plan is in operation today that was back there. If it does not mean that, what can it mean? The language is plain. Again Paul does not even hint at any change in the plan then and today. It does look like if we were under altogether a different financial plan today, as some want to believe that this would be a most fitting place for Paul to say so; but he not only does not mention any change, but plainly says it is even so.

Then if we can find out what the Old Testament plan was we can know what the plan is today, for Paul says it is the same.

If in Acts 15-11 where it says "We shall be saved even as they", means that we are saved like our fathers back there, then even so hath the Lord ordained that they which preach the gospel should live of the gospel, coming as it does immediately following the statement of the Old Testament financial plan means that the financial plan is the same. One is as plain as the other, it seems to me.

Then what was the Old Testament plan?

In Leviticus 27-30: "And all the tithe of the land, whether of the land or of the fruit of the

tree, is the Lord's: it is holy unto the Lord."

But what does God want with this tithe? In Numbers 18-21 he tells us, and Numbers is the next book following Leviticus.

Numbers 18-21: "And behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."

God says that the tenth goes to the Levites for their service, and Paul says it is even so concerning the preaching of the gospel. According to Paul, if the tenth belonged to God's servants, it belongs to them today.

Now, reader, does it look reasonable that an all-wise, unchangeable God would have one plan of salvation in all ages, and have a well developed, definite and specific plan of finance for his servants in one age and then leave them without a plan in the last age. Did God think more of his servants under the Old Testament than he does today. Paul says that the Lord hath ordained that it shall be the same way today as it was in the work of the temple.

But what does the saying "Thou shalt not muzzle the mouth of the ox that treadeth out the corn" mean? It simply means that you must not work an ox and not feed him or allow him to eat. In those days they shelled the corn by having the oxen walk around over it, and he must be left free to eat as he liked while doing this. But Paul says this was written for the benefit of the men who preach the gospel. If it was wrong to work an oxen and not feed him it is wrong to work a minister of the gospel and not feed him. God himself specified how much his servants should have in the Old Testament, and the writer believes that Paul intends to teach that the same plan is applicable to the servants of God in the New Testament. If they are not, is not God a changeable being and his plans different?

But some one will say, why is not tithing taught in the New Testament?

My reply is that it is taught both directly and indirectly. The scriptures just referred to show that the plan was the same in all ages, and if so it is the same in the New Testament as in the Old, and no one questions that it was the tithe in the Old Testament, and if it is the same in all ages all we have to know is what was it in the one of them and it is the same in the other; but Jesus says in Matt. 23-23 that folks ought to tithe.

Then again, reader, did you agree that Abraham was the typical believer, the pattern, the example for us to follow in order to be true Christians? Did Paul in the fourth chapter of Romans go back to Abraham for an ideal believer and say he is the father of all them that believe? Does that not mean that we should follow him and be like him? And Abraham paid tithes. In Hebrews the seventh chapter where the writer is discussing the priesthood of Jesus Christ with Melchisedec as the outstanding type, and discussing the relation of Abraham with Melchisedec the word tenth or its equivalent tithe occurs seven times in nine verses.

Melchisedec is held up as the representative of Jesus and Abraham as the representative of the true believer and tithing is given a very prominent place in the discussion. Do you think that there would be any significance in the fact that this word occurs seven times in so short a space and in direct connection with Melchisedec, as the type of Christ and Abraham, as the type of the believer.

Old Testament types are to be fulfilled in the New Testament, and how can these be fulfilled unless the believer tithes?

In the interpretation of any scripture we ought to seek an interpretation that harmonizes with other scriptures, and this one will harmonize if we allow it to mean that the believer ought to pay tithes to Jesus Christ his own High Priest.

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The above answers the most common argu- ment given by those who do not want to believe in tithing today.

The man who does not want to tithe today will tell you that we are not under law; but under grace. But let us see just what that expression does really mean. Let us not misrepresent Paul in this. Paul is showing that salvation is by grace and through faith, and that we are saved by the obedience of Jesus Christ and not our own; and the financial plan is not under con- sideration at all. What is under consideration? Salvation; and the Old Testament man was saved just precisely as we are and that is by grace and through faith in Jesus Christ. That fact has been established where Paul goes back to Abraham as the example of a true believer. Abraham lived in round numbers 400 years before the law, and was a tither then, and all the tithing under the law was taken over from that under the Abrahamic covenant. So to quote the passage that we are not under law but under grace to get out of tithing gets us nowhere, and is a misapplication of scripture.

The writer met a man in Heber Springs, Ark., during a revival he held there, and asked him if he were a Christian. He answered in the af- firmative; but he at once began to tell me how he kept the law, and never even directly or in- directly referred to Jesus Christ except as I would try to call his attention to it. If the writer is a good judge, that man was in error about the plan of salvation, for the law saves no one. By the deeds of the law there shall be no flesh justified. We cannot emphasize too much the fact that salvation is alone in Jesus Christ and that it is by grace and through faith. But we ought also to have correct ideas about the law. The law is our school master to bring us to Christ.

Some people quote the passage referred to as though it licensed the Christian to just do any- thing; but he who does that does not correctly interpret Paul, and any one who reads him aright will see that he does not mean to teach anything of the kind. Now the law is not, and never has been a means of salvation; but it is and has been God's standard of righteousness.

Jesus says himself that he did not come to destroy the law or the prophets. If the law has been done away with as a standard of righteou- sness then I can have other gods and break the law of the Sabbath, take God's name in vain, steal, commit murder, etc., and be guiltless; but God's word does not teach any such thing. The law is right and good and is God's standard of righteousness, and the thing that Paul was warn- ing us against was not to think that we can keep it and be saved that way.

If it was wrong to have other gods in Old times it is wrong today. If it was wrong to take God's name in vain in old times it is wrong today. If it was wrong to kill then, it is wrong today. The moral law is and has been the same in all ages.

The ceremonial law was abolished in Christ; but the principles or doctrines taught by the ceremonial law are just as true today as they ever were. We no longer sacrifice animals; but every animal sacrifice in the Old Testament was pointing to the one supreme sacrifice of the Lamb of God, and was teaching us that without the shedding of blood there is no remission of sins. The truth taught is precisely the same.

Truth is eternal. It never changes. Princi- ples of righteousness never change. If the tithe belonged to God in old times, it belongs to him today. If it was robbery when they did not bring the tithe then, it is robbery today. If God cursed folks who did not bring the tithe then will he not do it today? Is it a mere chance that we have the cotton hopper and the boll weevil? Are these things evidence of God's dis- pleasure that we are not honoring Him with our substance as we should? If God's blessings

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE CRUX OF THE MONEY MATTER

Our people are giving more serious thought to the question of money and its relationship to life and the kingdom of God than ever before. This is a hopeful sign, and there is still room for more serious thought concerning this ques- tion. It is encouraging to note that our people are thinking in terms of Christian Stewardship. We are beginning to discover that the Bible con- tains a distinct message on the question of money. If Southern Baptists would open their Bibles and let God speak through His Word His message on the question of money it would open our eyes, enlarge our vision and would open our purses to the needs of the kingdom in a new way.

As we think upon this question we are more and more constrained to ask: What is the crux of the money matter? Where does the trouble begin? If we can locate the trouble it will not take us long to correct it. When our telephone fails to work, or our electric lights fail to burn we call at once for the trouble man. He locates the trouble and corrects it, because he has been trained in the art of his line.

Let me say here that it does not take an adept in theology or church history or interpretation to locate the seat of our trouble in financing the kingdom. If you can read plain English and will open your Bible and read all that God's Word has to say on this vital matter you will discover, before you have gone far, that the trouble lies in you. You have not taken the time to open your Bible and let it speak its message to you on the question of money. Not knowing your- self what the Bible teaches concerning the get- ting of money you have failed to teach your children, if you have any, God's Word regarding the stewardship of money. We will never solve the vexing problem of financing the kingdom until we have gone to the root of the trouble and sought to apply the remedy. We must let God speak to us, first, individually, and then as Christian parents, Sunday School teachers and leaders in our respective churches teach all of our people the doctrine of Christian Stewardship. We must recognize that we are God's stewards, and must render an account of our stewardship, before we will have the needed conscience that will make us good stewards of the manifold grace of God. God's Word is clear on this, and there are two things that we need to get so thoroughly fixed in our thinking that we will never be able to get away from them. First, the fact that we are stewards; second, the fact that we must ren- der an account of our stewardship.

Every individual Christian who will study his Bible will discover that we are stewards of life and of possessions. A Christian steward does not own anything. It is the height of folly and the boldest kind of arrogance for the Christian steward to assume that he owns anything. He may speak of my goods, my land, my cattle, my grain, my barns, my automobile, my bank ac- count, my bonds, or my anything, but all that the Christian steward has in his possession has been given him by God to use, not for himself, but as the steward of God.

We have come now to the heart of the whole matter; the crux of the money matter, viz: We need to understand that we are the stewards of God, not to make money for ourselves, but for God. This doctrine and truth is clearly stated

were on those who tithed then, will they not be on those who tithe today?

Read Malachi 3-8 to 12.

in many places in the Bible. No truth is more explicit, or more strongly emphasized, than the fact that we are here not to accumulate for our- selves, but to act as God's stewards, God's agency, to propagate the kingdom. What a glo- rious truth this is! How inspiring the thought to know that we are here to do business for God, yea, we are in business with God. We are la- borers together. He is our senior partner. He owns and furnishes all the means that we op- erate the business with, and without Him we would go into bankruptcy. Your health, your mind, your business ability, your gifts of what- ever kind are all from Him, and you are to recognize this and act in the light of your stew- ards of the things of God.

Having reached this point in your Christian life, where you fully realize your stewardship, but one other thing will be necessary: the appli- cation of this principle to life—every phase of life. This means that you will set aside at least one-tenth out of every dollar that God permits you to acquire for kingdom service. The tenth will be to you "holy unto the Lord". You will not use it for yourself, but will turn it into the storehouse of God. The rest, the nine-tenths, will be held by you to be no less sacred than the tenth. You will use the nine-tenths in the light of Christian Stewardship. You will invest it where it will yield the largest dividends, and thus produce the largest possible tithe for the Lord. You will be enjoying the nine-tenths all the more because you will be conscious every moment that you are in business for the Lord. You will not be concerned about money-making, except as it may further the kingdom. You will be assembling money for one purpose, the prog- ress of the kingdom.

In conclusion let me say that the crux of the money matter rests, finally, on how well we get this truth into the hearts of all our people. This truth, the doctrine of Christian Stewardship of life and possessions, accepted and applied by Southern Baptists will solve all money problems, because it would mean that we would have not less than \$150,000,000.00 per year flowing into the treasuries of our churches, and out into de- nominational channels.

Open your Bibles, Oh Southern Baptists, and let God speak His message to you, and; having caught His message, apply it to your own case, and then help as many others as possible to see and accept this truth.

HAVE YOU ORDERED YOUR TITHERS COVENANT CARDS?

We have mailed out in the last two months around three thousand Tithers Covenant Cards, and still have a sufficient number on hand to supply all who may desire them. Please let us have your order, and thus help us to reach the goal of 30,000 by May 1st, 1927.

Pastor B. L. Davis of McComb writes: "The Central Baptist Church of this city has just closed a meeting which in every respect was a genuine revival. The pastor did the preaching, and Bro. O. J. Thompson of Memphis, a student in the Baptist Bible Institute, did the singing. There were nineteen additions, nine for baptism."

It is said that Dr. W. A. Borum of Natchez has been called to Rayville, La., and will prob- ably accept. He has done distinguished service in Mississippi as pastor at Greenville, Oxford, Jackson and Natchez, and we shall give him up with regret, wishing only that the Lord may continue to use him ably in his new field.

Mississippi Woman's Missionary Union

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Watchword: "Seek ye first the Kingdom of God". Matt. 6:33.

Riverside Association has adopted Virginia Rowe for their Margaret Fund Daughter for the coming session. This is a beautiful tribute to this beautiful Girl of ours. However, this will not interfere with other associations or societies sending her a love gift now and then. Virginia, of her own volition saved all the funds that Mother hearts sent her last year, and took a special course in the Summer School of University of Southern California this Summer. She will continue her work in this University throughout the coming session.

The Rowe family is very happy over the news that they are to sail for Japan early in September. Dr. Rowe's health is much improved and he and his consecrated wife, our beloved Carrie Hooker Chiles are rejoicing over the fact that they may soon be on their chosen field once more. They hope to make a flying trip to Mississippi relatives and friends before sailing.

B. W. M. U. Associational Meetings
 Tate County Association—Tyro, August 25.
 Yalobusha Co.—Coffeeville, Aug. 26.
 Prentiss Co.—Mt. Olive Church, Sept. 1.
 Deer Creek Asso.—Rolling Fork, Sept. 7.
 Lauderdale Asso.—15th Ave. Meridian, Sept. 8.
 Kosciusko Asso.—Yockanookany, Sept. 14.
 Union Asso.—Fayette, Sept. 21.
 Holmes Co. Asso.—Mt. Vernon Church, Sept. 21.
 Jones Co.—Heidelberg, Sept. 22.
 Tallahatchie Asso.—Charleston, Oct. 1.
 Leflore Co.—Morgan City, Oct. 4.
 Noxubee Co.—Mashulaville, Oct. 6.

W. M. U. TITHING SONGS

Tithing Song

(Tune: "Jesus Wants Me for a Sunbeam.")

Jesus wants me for a tither
 To help Him all I can,
 Giving one-tenth of each dollar;
 It is the Bible plan.

Chorus.

A tither, a tither
 Jesus wants me for a tither.
 A tither, a tither
 I'll be a tither for Him.

He gives me strength for my labors,
 He gives me loving care,
 I must tell others about Him
 And all His blessings share.

Many the cries of the needy
 In sin and want and woe,
 I must go tell them of Jesus
 That they His love may know.

I'll be a tither for Jesus
 No mite will I withhold,
 I'll give my time and my talents
 My silver and my gold.

Pay the Tithe

(Tune: "Send the Light.")

There's a call comes ringing through your heart
 and mine,

Pay the tithe! Pay the tithe!
 'Tis a call of duty from a voice divine,
 Pay the tithe! Pay the tithe!

Chorus.

Pay the tithe, the blessed Gospel tithe,
 It will shine on every shore,
 Pay the tithe, the blessed Gospel tithe,
 It will bless you ever more.

May the grace of giving everywhere abound,
 Pay the tithe! Pay the tithe!
 And a host of tithers everywhere be found,
 Pay the tithe! Pay the tithe!

Let us not grow weary with our gifts of love,
 Pay the tithe! Pay the tithe!
 Thus we'll gather jewels for our crown above.
 Pay the tithe! Pay the tithe!

—Mrs. C. D. Creasman, Tennessee.

When Baptists All Learn How to Tithe

(Tune: "Since Jesus Came Into My Heart.")

What a wonderful change in the world will be wrought,
 When Baptists all learn how to tithe;
 We will then reach a goal for which long we have sought,
 When Baptists all learn how to tithe.

Chorus.

When Baptists all learn how to tithe,
 When Baptists all learn how to tithe,
 Oh, the dollars will roll, bringing joy to each soul,
 When Baptists all learn how to tithe.

By our schools and our hospitals then we will stand,
 When Baptists all learn how to tithe;
 We will build them and make them the best in the land,
 When Baptists all learn how to tithe.

Not a child will be homeless or wanting a friend
 When Baptists all learn how to tithe;
 And the old preachers' sorrows will all have an end,
 When Baptists all learn how to tithe.

Not a soul will be left to its darkness and woe
 When Baptists all learn how to tithe;
 But of God and His love every creature shall know,
 When Baptists all learn how to tithe.

—Mrs. C. D. Creasman, Tennessee.

Letter of Miss Hattie Stallings

(This letter, written to Mrs. Farquhar of Oil City, a life-long friend of Miss Stallings, is dated May 1, from Kowloon, China.)

"My Dear Mable and Other Friends: You can see from the letter heading that I am away from my station. Of course, you read in the papers of China's troubles now. Well, we are in that part of the south where the Bolsheviks are in power. Perhaps you have heard of the strong anti-Christian and anti-foreign parades and persecutions that made it impossible for us to stay

in the interior. As long as we stayed the Chinese Christians would come to us. If they came, those of the opposing party threatened them. One of the Christian men was beaten almost to death and tied to a post in the main business centers and cursed, and the two words "foreign slave" were tattooed on his face and he had to lead a parade into our compound. As they passed the church his tormentors told him to curse the church and Christ. He told them he would die first. He was so weak he could hardly do this. When they released him they told him to leave the city never to return. We stayed there one month after this and hoped against hope that we could help, but the enemy would not touch us, they only wanted to torment those who stood with us. They knew we would go sooner that way than any other.

"It all looks dark to us now, so you can see why I enjoyed your letter saying 'We are praying for you and your work.' If ever people needed prayers of God's people it is this great people of this great land. Satan is surely trying to get full charge.

"As these anti-Christian individuals make demands, our Kweilin Christians declare they will die before giving up to such, and I fear some will have to die—they have all through the past times of such persecutions. I pray that they will truly dare to die for the Master. Then God can bless His remnant left here. It is not half so hard to endure with them all this as it is to sit by and see them suffer, but we could not sit by and cause more suffering.

"Many think we should go away and leave it to them. To us who are nearer, it seems the time to work and pray all the more. We are staying nearby so that if possible we can help by letter and advice, etc. Friends, do not fail to pray for me, because being idle is no easy job. Miss Majors, my fellow-worker is here with me. We were the last two Baptists to leave our province. We have rented a room and kitchen here and do our own work. It is cheaper than living with some one. This is British territory, so we feel safe.

Kweilin is about 600 miles inland from here. I go to many country places around here to talk the gospel. It is always a joy to visit these people in their villages. They listen with such eagerness to a message of love. My heart aches now to know they are being taught to hate and to kill. I do believe that God is going to hear prayer and again give us the privilege of teaching Christ to them. There are many in places like this all over China witnessing for Christ. So let's pray more now that we can do nothing else. Tell each department of your work there that we are depending on prayer now more than anything. It was a treat to get your letter.

"Our Chinese boys and girls have so little happiness in the homes now. Everywhere there is trouble and fighting. There is an anti-Bolshevik movement on and perhaps they will help to change things. May God bless and keep each of you. You are all missionaries also—so we are co-laborers you see. Much love. Write again.

"Yours in Him,

—Hattie Stallings."

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Our Summer Workers

We are glad to report that our summer B. Y. P. U. workers are doing some real constructive work. We have four workers in the field and three of these are doing a new type of work, that is it is different from the way we have heretofore carried on our summer work. Miss Annie Averett is spending two months in Jackson County, and in this way she is going into every church in the county with a definite teaching program, organizing unions where they have none, grading in those that have one and ought to have several and teaching methods which will lead the unions to become A-1 unions. The Associational B. Y. P. U. is being organized and altogether it is a most successful work which will put Jackson County as one of the best B. Y. P. U. counties in the state. Mr. J. B. Smith spent July in Prentiss County and is spending August in Tippah County. While in Prentiss County he visited every church in the county, organizing and strengthening unions. He arranged to have a study course taught in every union new and old and the associational B. Y. P. U. was organized. Bro. Olander, pastor at Booneville, was most helpful in getting the work started and co-operated in the finest possible way in putting the program through; the other pastors did too of course, but Bro. Olander in Prentiss and Bro. Rhodes in Jackson were largely responsible for the work being done. Mr. Joe Sturdivant spent July in Panola County, the first week of August in Bolivar and the latter part of August and first of September in Tallahatchie. He has done a fine work also in his field, making things hum wherever he went. His program has been like the others, that of organizing and strengthening the unions and the organizing of the Associational B. Y. P. U. We had to depart from this plan with our other worker, Miss Edwina Robinson; we had so many calls for Study Courses we thought best to try to answer some of them and so Miss Robinson has been doing in a most effective way this work, working two weeks in Attala, two weeks in Rankin, one week in Perry, one week in Pike, one week in Jefferson Davis and two weeks in Greene Counties. Her work has been constructive and most helpful in each place in which she has worked. We believe because of the nature of the program we are following we are having the best work this summer that we have ever had, the co-operation on the part of everybody having been so splendid.

DeSoto County Holds Associational B. Y. P. U. Convention
On Tuesday, July 27th, the three

churches that have B. Y. P. U.'s in DeSoto County represented by six B. Y. P. U.'s came together at Olive Branch for their first convention. The rain that morning made some of us feel that we would not have much of a crowd, but every B. Y. P. U. was represented with a good and interested crowd and the day proved to be a great success. Miss Katheryn Baxter, the president, presided in a splendid way, having planned an excellent program. It was the privilege of your State Secretary to be in this meeting and enjoy the program throughout the entire day. The Olive Branch folks did themselves proud in their entertainment. A fine reception and fellowship with a grand luncheon served at the noon hour. Steps were taken to extend the work in the association, and it is expected when the next meeting is held three months hence that they will be able to report a B. Y. P. U. in at least three other churches.

Baldwyn Intermediates Receive Bible Readers Certificates

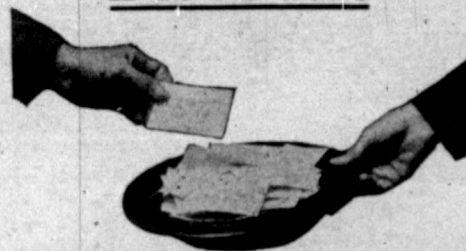
We delight in being able to give here a list of Intermediates from the Baldwyn Intermediate B. Y. P. U. who have kept up their Daily Bible Readings for the past year and who are receiving from the Sunday School Board the One year Bible Readers Certificate for this earnest work. The names are as follows: Will Laney McElroy, Susan Burress, Evelyn Cole, Irene McVey, Edna Vandiver, Anita Vandiver, Beatrice Strange, Sara Loudie Norman, and Clara Fae Nanney. We congratulate these young people on their loyalty and zeal. Under the leadership of Mrs. Wm. B. Jones, their efficient leader, they are doing a great work, keeping up their interest through the summer, and along with the regular work taking several Mission Study and Study Course books.

Dr. George W. Leavell of Wochow, China, is to be with us in the Baptist State Convention that meets in Jackson in November. He is also to be with us at the State Sunday School and B. Y. P. U. Convention meeting in March at Greenwood. He is one of our greatest men and you must not fail to hear him at each of these great meetings.

When is a leader not a leader? When he has no following. We find a leader like that sometimes, so we want to be careful and prayerful in selecting our leaders for our B. Y. P. U.'s. Talk to the Lord about it and wait for His answer.

It is safe to guess that we will have a B. Y. P. U. Directors' Conference in Jackson some time in the

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fall. Let all Directors take note and begin now to plan a trip to Jackson and let it be at the time the B. Y. P. U. Directors' Conference is to be held. Dates announced later.

The T. E. L. Class of The Baptist Church of Morton met for its monthly business and social meeting at the residence of Mrs. N. T. Stuart, with Mrs. Stuart and Mrs. A. T. Cooper hostesses. The meeting was called to order at 3:30 P. M. by the first vice-president, Mrs. Coper. Mrs. Stuart led in prayer. The minutes of the previous meetings were read and approved. Mrs. Cooper, first vice-president, gave a very interesting report. Mrs. Dansby, treasurer, gave her report. Mrs. Cooper made a very interesting talk explaining the meaning of T. E. L.

Mrs. Dansby told in a very interesting way of her visit to the Orphans' Home in Jackson. The class voted to adopt Rosalynd Ivy, a little girl of 5 years, to care for as their help to the Orphanage. Misses Lucille Weaver and Richard Erleen Cooper gave several piano solos. Games and contests were enjoyed, after which a delicious plate lunch was served by the hostesses.

The Class will be entertained next month by the lady, or ladies, who

have birthdays in that month, this being the way we entertain, which is working very successfully in our class.

—Mrs. J. W. Gaston, Reporter.

ANTIOCH

Antioch is one of our progressive rural churches, six miles out from Prentiss. The writer is serving them on the third Sunday afternoon and Saturday before. They have recently built Sunday School rooms. Bro. N. J. Lee of Sumrall helped us in the meeting. His preaching was fine and very helpful. He is one of our progressive south Mississippi pastors. We were delighted to have him with us.

Best wishes,

—J. B. Quin.

Rev. J. E. Eoff of Memphis is assisting in the meeting at Clear Springs, near Coffeeville, this week. This good church has a new building under construction. It is sufficiently completed to permit its being used in the meeting.

"Why are we so late?" asked Helen of the conductor.

"Well, madam," explained the conductor genially, "the train in front is behind, and this was behind before besides."

Sunday School Department

SUNDAY SCHOOL LESSON

Aug. 15, 1926

R. A. Venable

Jethro's Wise Counsel, (Exodus 18:1-27)

The Lesson Text, (Exodus 18:13-24)

Introduction: After Jehovah had provided food for the Israelites they continued their journey from Elim and found their next resting place at Rephidim. Here four notable events occurred.

1. Here the water failed, but the needed supply was procured by smiting the rock from which came an abundance.

2. Here Israel fought her first battle with the Amalekites. These Arabs were the hereditary foes of the Israelites; they were the descendants of Esau, and never let an opportunity pass to vent their fierce jealousy over the fact that the birthright and blessing had passed to Jacob and his seed rather than to Esau and his descendants. These inkyerated foes followed the rear of the Israelites, harassing them by cutting off the feeble and the helpless stragglers. At the command of Moses, Joshua attacked them with a body of picked men. Moses watched the battle from a hill top in prayer and with uplifted hands. While Moses' hands were outstretched Israel prevailed. When his hands fell, in weariness, Amalek prevailed. Aaron and Hur came to the relief of Moses, and held up his hands to the going down of the sun and Joshua won a complete victory over the enemy. Because of Amalek's hatred and attack upon Israel God declared perpetual war against him. God commanded Moses to make a record of Jehovah's declaration of unceasing war against these enemies of his people.

3. Here Jethro, Moses' father-in-law, visited him, bringing with him Zipora, the wife of Moses, and his two sons, Gershom and Eliezer.

4. Our lesson gives an account of the fourth notable event which proved so important in the history and progress of the Israelitish people. It was the beginning of the organization of these slaves from Egypt into a nation whose activities, achievements and influence are outstanding in the history of ancient times. Jethro, called also Renel, also Hobab, was a Midianite priest and a wise counselor, whose advice greatly facilitated the administration of the judicial affairs of the people and relieved Moses of a burden too heavy to be borne.

1. "And it came to pass on the morrow, that Moses sat to judge the people; and the people stood about Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did, to the people he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and

all the people stand about thee from morning unto even? And Moses said Because the people come unto me to inquire of God. When they have a matter they come unto me; and I judge between a man and his neighbor, and I make them know the statutes of God and his law. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee; for the thing is too heavy for thee; thou art not able to perform it thyself alone." (Verses 13-18.) The Israelites, like men everywhere, had their disputes. Their contentions were often sharp and disturbing of the peace and welfare of the community. Numerous questions arose calling for adjudication. Every day was court day, and numbers of litigants thronged the seat of justice. There was a recognized statutory standard, according to which all litigations were to be settled. When and by whom these laws were codified, and their scope, we are not told. The system of laws from Sinai had not yet been given.

The office of judge was filled by Moses alone, eminently qualified for the position. He believed in the majesty of the law, the laws he held to be the statutes and laws of God. Their source and origin gave them sanctity. To interpret and apply them was to interpret and apply the will of God in the settlement of the disputes of men. This standard was authoritative and final. There were no emoluments attaching to the office. The unceasing and exacting duties of the position, as judge were vastly in excess of any man's endurance. The great number of litigants necessarily delayed the administration of justice, and wore upon the people as well as upon Moses himself. The law's delay works a hardship upon the people and often defeats the ends of justice and fosters crime. Often the judicial machinery is inadequate to the demands made upon it. Let us believe, Moses was not beset with that tribe of legal units which infest our courts, who dupe their clients, perjure their witnesses, substitute trickery for law, falsehood for testimony, brass for brains and barter away justice for a few shekles; incapable of the remorse of Judas and too cowardly and unpatriotic to follow his footsteps.

The visit of Jethro to Moses afforded that priestly old sage of Midian an opportunity to observe the condition of these Hebrews so recently escaped from Egyptian bondage, and of the arduous and exhausting duties of Moses, his son-in-law. His observations were those of a constructive critic. His purpose was to help and not to hurt. Why his recommendations had not occurred to Moses one can scarcely

see. No one man has a monopoly of all good and wise things. The wisdom of this man's advice readily commended itself to the care-worn and well nigh exhausted leader of Israel. Though he walked and talked with God his mind was open to receive the wise counsel of wise men. Revelation does not supersede the necessity for the highest and best thinking of men. God's will is often made known through the high thinking of men. God had not told Moses, by direct communication, all that was wisest and best. Jethro saw that the present system of administering justice was not the best. It would wear Moses and the people out. The thing he would have brought about was an advance on the old method. Jethro had a vision of something better which called for a departure from old forms and methods and the adoption of new ones. Old achievements must not get in the way of the possibilities of new achievements. Much harm comes often from adherence to old forms. The old way may have been wisest and best once, but not now. New wine must be stored up in new bottles, or both the wine and the bottles will be lost.

2. "Harken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to Godward, and bring thou the cause unto God. And thou shalt teach them the statutes and the laws, and show them the way wherein they must walk, and the work they must do." (Verses 19-20.) Jethro knew the issues involved in the advice he was now offering to Moses. He realized the matchless sanctity of the subject with which he was dealing, and sacred responsibility of Moses as God's chosen leader of his people. He would not have Moses adopt his counsel without prayer and serious meditation. The cause he was to bring to God, he would have Moses ask the seal of divine approval upon the step he was now advised to take. How important always for God's people to seek God's approval in any step they take in leaving the old program and the adoption of the new. Moses must be satisfied that the counsel of Jethro has God's sanction since it pertains to the best interest of the people of which he is the leader. God, Moses and the people are all embraced within the circuit of Jethro's vision.

Once more the change advised by this Midianite would in no way relieve Moses of the duty of instructing the people and in the laws and statutes of God which were to control their activities and their conduct. The change suggested would impose the necessity for special vigilance and activity in teaching the people. The knowledge of this change must be had by all, and Moses was the one to familiarize the people of this change, that the change in no way relaxed the obligation to live up to the requirements of the laws and statutes of God.

Jethro having prefaced his advice with words so weighty and throbbing with the spirit of profoundest reverence, proceeds to disclose clear-

ly and in an orderly manner the counsel he would give.

3. "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such men over them, to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of ten. And let them judge the people at all seasons; and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then, thou shalt be able to endure, and all the people also shall go to their place in peace. So Moses hearkened to the voice of his father-in-law and did all that he had said." (Verses 21-24.)

1. The portrait here given of the character of men suitable to fill the office of judge is well worthy of our study. The high qualifications here required of the judge is no less important in our own time, and in all times. An elective judiciary makes the office of judge an easy prey to corrupt and designing demagogues, who will prostitute justice to enrich their coffers. Besides, it is difficult to secure the highest order of talent for the bench, since the compensation is too meager to induce a ten or twenty thousand dollar man to give his time and talents for a meal ticket.

The counsel of Jethro contemplates a supreme judge and the scaling downward to an inferior court of very limited jurisdiction. The judicial system of our country is modeled very much after the plan outlined by the old Midianite. The system is a good one, provided the character of men invested with judicial authority possess the qualifications and moral integrity required in this ancient program. The important lesson to be learned from this episode in the history of Israel is the sanctity of law as expressive of the divine in the affairs of men. The powers that be are ordained of God and the administrators of the laws of the state are the servants of God.

HARRISVILLE MEETING

The annual meeting of days began at Harrisville Baptist Church, Simpson County, the 18th of July, and ran on through the 23rd. Dr. L. Bracey Campbell and wife came to lead and direct the meeting. Mrs. Campbell worked with the young people. Dr. Campbell did the preaching, which he did in a smooth, calm manner, the same being very effective.

The people came in large numbers, filling the house to overflowing each night. This meeting had all appearances of real success. In my judgment it was. There were 20 for baptism, and several by letter. The church invited Brother Campbell back for the next year.

We are praising God for his goodness.

—S. T. Courtney, Pastor.

"THE YELLOW DOG KIND!"

In the August number of The American Mercury, the editor, H. L. Mencken, takes occasion to criticize Dr. Mims, professor of English at Vanderbilt University, and his book on The Advancing South, and goes far out of his way to make the most uncalled for, unmanly and harmful slurs, innuendoes and false statements concerning the South and her religion. It is not my purpose in this short article to attempt a vindication of the South and the Bible against these false, pusillanimous charges, for they need none, nor to defend the personal character of Dr. Mims, nor Mr. Mooney, for he has taken care of himself in an editorial in Sunday's Commercial Appeal, nor of the great and lamented W. J. Bryan, for the Lord has and will take care of him. But I am merely writing to call attention to some of the flagrant, malicious and false statements against our Southland, and the contemptuous infidelic slurs against the Bible and our Christian faith, that we may locate Mr. Mencken and see what manner of man he is, and that those more capable than I may express themselves on the matter as they wish.

Following are some of his invidious, diabolical utterances: "He

(Dr. Mims) has high and sweet praises for Mooney of Memphis, the most passionate defender of the Bryan theological imbecilities in all Tennessee."—"For the pious Mooney, bawling for Genesis, he has high praises."—"Where was he himself when Bryan marched in, and the hill-billies came down to drive all sense and decency out of the state?"—"Was he heard at Dayton on the side of educated and self-respecting men?"—"It is the tragedy of Tennessee that such men as Neal are defeated and such men as Peay, the current Governor, are kept in high office."—"The kind of leader who survives down there is mainly the yellow dog kind."—"The lower orders of Southerners, having been lifted out of poverty by the general economic rise of the region, have got the reins of political power into their hands, and through the medium of politics they are trying to force their ignorance upon their betters."—"Culturally, indeed, they are precisely on the level of the anthropoid blacks surrounding them. They share the same suspicion of knowledge, they show the same primitive emotionality, and they practice the same barbaric religion."—"They are all too eager to avoid violating the religious pruditions of his victims."—"In other words,—the whole hu-

man race would still be on the level of the Haitian voodoo-worshippers and the Georgia Baptists."

We need make no further inquiry as to the moral and religious convictions of Mr. Henry L. Mencken, for his heartless, libelous slurs against the Bible and the Christian religion brand him not only as a stranger to grace, a modernist and rank evolutionist, but as a howling skeptic and a pronounced infidel of the deepest dye. His strong appeal for Dr. Neal, the leading monkey leader in the Scopes trial is conclusive evidence. The main reason he couldn't hear Dr. Mims' voice at the Dayton trial was, "Mencken was so indecent, so disregarding of proprieties as to insult with calumnies the people whose guest he was. And not having the sand in his craw to back up his written slanders, he heeded the polite request to shake the dust of Rhea County off his feet." (Commercial Appeal.) No wonder he couldn't hear Dr. Mims', he wasn't there, nor like Governor Peay, and the religious orthodoxy of Tennessee. No wonder he thinks "The kind of leaders who survive down there are mainly the yellow dog kind"—he got bit!

The American Mercury is the most iconoclastic periodical I have read since the days of Bran of Texas, and I fear its editor will sooner or later share the same fate unless he repents of his sins and embraces the same faith which he is trying to destroy.

—G. W. Riley,
Clinton, Miss.

MEETINGS

I have just returned from Alabama, where I spent my vacation in evangelistic work. By previous invitation of a very consecrated pastor, Bro. W. V. Wallace, of the Alberton Church, I arrived on Saturday before the second Sunday in July. We had services Saturday night, and I knew from the attitude of the people at this service that they were ready for a revival. The spirit of cooperation prevailed throughout the meetings. The Spirit's presence was with us. The congregations grew so much until we had to move outside of the church house, for it would seat hardly half the folks. Before the meeting closed the crowds were estimated to be a thousand or more. The results of the meeting were thirty-eight additions, 31 by baptism and 7 by letter. The church was greatly strengthened. I have never in all my ministerial career witnessed the demonstration of the Holy Spirit more than in the series of meetings at Alberton. A number pledged themselves to live closer to God.

We predict greater things in the

Master's service there, as they pledged themselves to build a larger church house.

We went from there to Bradshaw, Ala., the third Sunday. We were met by great crowds, but not so much interest as at Alberton. The preacher had been told before that it was a hard place. We became discouraged through the first four or five services, but on Wednesday the ice was broken and the Lord got in the meeting. The results were 17 additions, 13 by baptism and 4 by letter. We had to leave soon.

The visiting minister was invited back to both places another year for a ten or fifteen days meeting. Pastor Wallace is a great fellow to work with, and we covet for him greater things in the Master's service.

Fraternally yours,
—F. W. Tomberlin.

Rev. Stanley W. Rogers has just returned from his trip to the Holy Land and Europe. He is giving stereopticon lectures showing pictures he made while over there. His first lectures begin at Collins Baptist Church Sunday morning. This is where he is making headquarters until located.



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THE HANDLING OF TYPHOID FEVER IN MISSISSIPPI

There have lately come to the Board of Health so many inquiries relative to the handling of typhoid fever in Mississippi, until it has been decided to give to the public the procedure in order that all people may be informed, and that they may cooperate with their physicians and the State Board of Health in controlling this disease, and finally, eradicate it from the state.

When a physician is called to a case of typhoid fever (or any other contagious disease) he is required by law (Paragraph 2498, Code of 1906) to report such a case immediately to the County Health Officer. A card is provided for such a purpose by the Treasury Department of the United States Public Health Service. Upon receipt of such a card, the County Health Officer is required to visit such a patient and put into operation the Rules and Regulations of the State Board of Health which are as follows:

1—Any case of typhoid fever shall be ISOLATED in a fly-proof room, and all discharges of such a person and articles soiled therewith must be thoroughly disinfected.

2—The excreta of any person or persons suffering with typhoid fever must be disinfected or disposed of in such a manner as not to endanger the public health.

3—When there is a case of typhoid fever occurring in a family or any institution of the state, the remaining members of the family, or if in an institution, the other persons in the institution, shall be vaccinated.

4—Upon the termination of a case of typhoid fever, the house, room, or apartment shall be thoroughly cleaned.

Provision is made by Paragraph 2493, Code of 1906 for putting this in operation. It reads as follows:

"When a person or persons suffering with smallpox, yellow fever, or any other infectious or contagious disease is isolated by the County Health Officer of any county in the state, under the Rules and Regulations of the State Board of Health, the Board of Supervisors of such a county shall pay the expenses incurred by such isolation and also the expenses of disinfecting any infected premises when certified to by said County Health Officer. The Board of Supervisors is authorized at its discretion to pay for medicine and drugs which may be necessary for the suppression of said disease, and for the necessary services of physicians for suppression of same."

After the County Health Officer has gotten the data off of the Clinical Report Card received from the physician, he forwards same to the State Board of Health at the end of each week together with a summary of the contagious diseases occurring in his county during such a week. This data is in turn telegraphed to Washington, and is recorded by the United States Public Health Service together with similar reports from other states of the United States. When the State Board of Health receives the Clin-

ical Report Cards, it forwards to the head of the household where the infectious disease exists bulletins dealing with the control of said infection, and a personal letter urging the cooperation of the family in protecting the community. These cards are filed in the office of the State Board of Health, and at the end of each month are classified according to age, color, sex, and occupation, and definite statistics are compiled so that physicians in studying the diseases may know exactly what is occurring in the state of Mississippi so as not to have to draw their conclusions from statistics recorded elsewhere.

The first case of typhoid fever or any infectious disease is pardonable, but cases arising from contact with such a case proves that there has been neglect some where. If Mississippi could limit her cases of infectious diseases to the original cases, and contacts could be prevented, the problem of controlling communicable diseases would be a negligible one. If Civic Clubs and organizations, teachers, ministers, and other public-minded citizens would assist by bringing to the attention of our people the facts contained in this article, it is believed that it would go a great way in helping to stamp out these preventable diseases in our commonwealth.

SOME MEETINGS By J. A. Lee

You will please give me space to report some meetings I have held in the last few months.

Rich

My first meeting was with this little band of women at the Rich Baptist Church at Rich, Miss., of which I am pastor.

I did the preaching in this meeting and had with me Bro. W. W. Grafton of Lambert, Miss., to do the singing, and to my way of thinking he is as good as any I have had to help me. He does not believe in what I am pleased to call the "Song Hash" method as many of our sing-

ers practice. He sings the gospel without any foolishness.

Results—There were eight for baptism and four by letter and the church much revived.

Tutwiler

I had with me in this meeting Bro. J. P. Herrington of Crystal Springs and he gave us good faithful work, bringing good helpful messages every time. Bro. Grafton was with us in this meeting also and gave us good services.

We received eight for baptism in this meeting and four by letter and the church membership, many of them, put on higher ground.

Phalti

Phalti is located in Jefferson Davis County about eight miles west of Mt. Olive, Miss. This is one of the best country churches in the state and I had the honor of being its pastor for three years and held two of the meetings while I was pastor and have been back twice since coming to the Delta and if the Lord spares me I will be with them another year.

Bro. Johnston of Mt. Olive is the honored pastor and is much loved by the whole community and is doing a great work. This was my first time to be with Bro. Johnston in a meeting, and let me say—it was

good to be with him, for he just turns the meeting over to his helper and just says AMEN to much of what he says.

The church and community said the meeting was great and we received fifteen for baptism and fifteen by letter and the whole membership was revived. Now my reader, you may not believe it, but I am already looking forward to the meeting for July, 1927, with much joy and may the Lord greatly multiply the churches that will measure up to the Phalti Church, and preachers and pastors like Johnston.

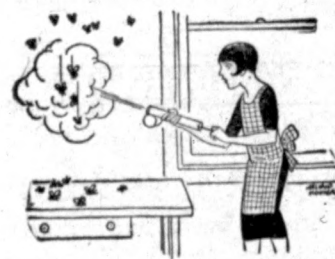
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Vice-President.

East Mississippi Department

By R. L. Breland

Beulah Land

Among the vine-clad hills of Newton County, on a little knoll called "Beulah Hills", is located Beulah Church. It was organized in 1850, or 76 years ago. Many of the good preachers of former days have served as pastor of this church of blessed memory. Among those, we recall the names of A. Gressett, N. L. Clarke, O. F. Breland, H. O. White, G. W. Breland, F. M. Breland and others. The writer was pastor there for six years. J. E. McCraw is the present pastor.

It was my happy privilege to assist in the revival meeting at Beulah last week. Congregations were exceedingly large and we had a splendid meeting with four added by baptism. Many of the older members were feeble and could not attend much of the time. Among the old members are Mr. and Mrs. J. E. Graham, Mr. and Mrs. E. Parks, Mr. and Mrs. Geo. Chaney, Mr. and Mrs. Jas. Harrison, Rev. H. O. White and Mrs. Lucy Graham and Mrs. John Chaney.

It was good to be with these dear people again and worship with them once again. Many of these I will never meet again, very likely, this side of the grave. I love these dear friends truly, and may the Lord bless them.

Bro. A. D. Bassett, of McDonald, a recent graduate from Clarke College, led the music in the meeting and added much to the services.

Pastor McCraw, though still a young preacher, is doing a fine work here and elsewhere.

Notes and Comments

Dr. M. O. Patterson recently assisted Pastor H. L. Johnson at Liberty Hill, near Water Valley. There were a large number added. Bro. Johnson closed his 38th year as pastor. Fine record for a fine old man.

Eld. J. W. Rooker aided in the meeting at Mt. Nelson, Neshoba County, and he reported four fine young ladies were baptized.

The meeting at Dividing Ridge, Yalobusha County, where Rev. L. E. Roane is pastor, was a splendid one. Among the converts was a blind man more than 80 years old.

The pastor at Dixon, Neshoba County, has resigned and Rev. A. H. Childress of Clarke College has been called to serve for the balance of the year.

The revival at Dixon, in which Rev. T. W. Green did the preaching and O. U. Rushing led the singing, resulted in two additions to the church by baptism.

SUNDAY MEETINGS

I began on the 26th day of June, in a 14 days meeting with Rev. J. J. Hedgepeath, at Union and Calvary Churches in Perry County, and both meetings were well attended and resulted in several additions to the churches.

I did my own preaching at Siloam, Simpson County, beginning on the second Sunday in July—20 additions to the church, 14 for baptism. Rev. J. J. Hedgepeath did the preaching

for me at Union, in Covington County, the third week in July, and then I did my own preaching at Fellowship, Smith County. We had 48 accessions to the church, 35 for baptism, and so I baptized on the 31st of July in the old Golden mill pond at Taylorsville the 35 converts in the presence of a large gathering of people. Brother J. W. Hudson, pastor of the Baptist Church of Taylorsville, took part in the baptismal service. The Lord be praised

for all these good meetings.

My meeting begins at Arm, Lawrence County, next Sunday, August 8th. Rev. W. A. Greene of Meadville will do the preaching, and our meeting also begins in Braxton Wednesday, August 11th, with Rev. J. J. Mayfield of Canton, Miss., doing the preaching. Brethren, pray for us.

—A. J. Linton.

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If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

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I have thirty building lots for sale, five to forty acres in each; terms, one-fourth cash, balance to suit purchaser, 6 per cent on deferred payments, provided purchaser builds on the land within twelve months; also seven room house, with water works, bath, and toilet, barns and five acres; also four room house and barn and twenty acres; also two room house and twenty acres. Address:

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Samuel O. Caney,
Pastor

Mullins, S. C.
April 13, 1916.

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I have recommended your plant directly to my brother in Birmingham who was chairman of a committee to heat their church.

Yours very truly,
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MISS JULIA DAINWOOD, SUPERINTENDENT

LIBERALISM

There is so much Modernism, Liberalism, Evolution. Quit your meanness and learn to do good. If I live up to my Masonic obligation I will be all right. Joining the church, being baptized, paying the preacher, on a mind belief in Christ, morality and self righteousness, never attending the Sunday School, prayer meeting or the preaching service without regeneration, being born again, change of heart, without repentance and faith in the Lord Jesus Christ and yet at ease in Zion. That I want space to witness for Christ.

Modernists, Evolutionists are liberal. Evolutionists do not claim they have facts but a theory. When they put Dayton, Tenn., on the map there were only four believing in the theory of Evolution in the town. The man that made the affidavit against Prof. Scopes was not one of them. The Superintendent of Education took his place, and he moved to Mobile; says they don't know where to place him, that he was a Bishop and an Infidel. The Liberal Church made a Bishop of the Professor and gave him \$500.00 and sent him to College, one of them joined or became a Fundamentalist and I don't know what became of the other one. I have heard a preacher preach that all believe there is provision made for children before they arrive at the age of accountability and if they will live without sinning they will go to heaven. I cannot find any Scripture for that doctrine.

I heard of a country preacher that traded with a man near him named Paul. One Saturday morning he sent his servant to get some Bacon and left for his appointment near his home and the store. He named some sins and said some people do not believe they are committing a sin when they engage in them. The preacher raised his voice and said, What does Paul say about it, meaning the Apostle Paul. His servant thought he was talking to him, and he answered, He says you will have to pay up some before he can sell you any more. He went on and quoted his Scripture.

What does the gospel as recorded by John say about this liberalism. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world: but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:14-18.

I heard a Jewish brother Mason make a speech in the interest of one route of the Shrine. He said among other things that we would never have peace between the nations until they come through Masonry.

That we all had heaven for our goal and there were two routes, the Jewish route and the Christian route. The master of ceremonies called on two preachers to make some remarks, and neither one of them witnessed for their Saviour and Redeemer. He called on me as the oldest Mason in the house. I took the Chapter degrees in 1872. I said, I must take issue with my brother; that we would never have permanent peace until we get it right and that would be through the blood of our Lord Jesus Christ, and if we had spent the twentieth part for missions that we spent in the world war we would not have had the war. God's word says be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. Acts 4:10-12.

—W. H. Patton.

A REVIVAL IN MATHISTON

We have just closed a twelve days meeting in our church. Rev. A. D. Muse of Shaw, Miss., did the preaching, and, as was said of Apollos, Bro. Muse is not only eloquent in his delivery, but mighty in the Scriptures. He succeeded in gathering the people around Jesus Christ and God and His Word, and our hearts literally burned as he opened unto us the Scriptures.

Hoping that my brethren in the ministry will not take offense, but I feel in my heart, and say with all sincerity, I believe that Bro. Muse's preaching and teaching is needed in every town and community in Mississippi. My brethren in the ministry, if you want your own soul stirred, and your message strengthened or backed up, and your people fortified in the truth, as well as strengthened in your pastorate, then arrange with A. D. Muse to hold a meeting.

Bro. Joe E. Bryant is among the best gospel singers. He sings the truth, talks the truth and lives the truth. He doesn't try to make a display, neither is he a sport, and doesn't spend his time flirting, but sings in the Spirit and understanding, and his heart is in the work.

May God spare and continue to use A. D. Muse and Joe E. Bryant is my prayer.

—J. W. Hicks.

MT. OLIVE

We began our revival meeting at Mt. Olive Baptist Church on the 4th Sunday in July. Bro. J. H. Lane of McComb came to us on Sunday morning and did the preaching. He preached the great gospel of Christ with great power and clearness. Bro. Lane is one of the most powerful gospel preachers to be found anywhere. May he have many more

years in which to train our young ministry in the fundamental truths of God's Word, to which he so strongly adheres in his life.

There were 13 additions to the church, and also 3 deacons ordained. Bro. E. Gardner is the beloved pastor.

We had a great meeting.

—P. J. Williams.

NEW ZION

Rev. J. J. Mayfield of Canton assisted me at New Zion Church from Monday up to Friday in the second week of July.

We had the most solid, clean-cut evangelistic preaching anyone, the most exacting ideas, could wish. If he can't smoke them out of the brush they are far gone. He is scriptural, fundamental, insistent, persevering and plain, pungent, positive and pure.

—John A. Green, Pastor.

CENTRAL CHURCH, McCOMB

The Central Church has just enjoyed a good meeting. The preaching was done by the new pastor, Rev. B. L. Davis, of the Bible Institute, and it was done well. The singing was led by Prof. Otis Thompson, one of the Osyka boys, and he charmed the people.

Large crowds and twenty new members. The church is glad and hopeful.

Rev. C. C. Jones will preach next Sunday. The pastor will be away in a meeting. Bro. Jones is now doing evangelistic work, and is safe and capable. Write him at McComb, Miss.

—J. H. Lane.

TOXISH

Closed meeting at Toxish Church (Pontotoc Co.) Saturday, 31st ult., at waters where 13 were baptized. Seldom, if ever, have I heard a more helpful series of sermons than was preached by Charlie Weaver, whose church at Calhoun City is enjoying a perpetual revival and where three young men have volunteered for the ministry in the last four weeks. We received a liberal share of the 18 professions made at a school-house meeting held by Leonard Leavell on the border of our territory where we have a S. S. and a B. Y. P. U. He too captured his congregation.

In god hope behind the Blood,

—R. A. Cooper.

CLEAR CRANCH MEETING

The revival meeting of the Clear Branch Baptist Church, Rankin County, began July the 24th, and closed the following Thursday. Rev. Luther K. Turner did the preaching. Miss Hilda, his daughter, was at her very best as pianist. This, with the good preaching and song leading that Brother Turner did, helped to make this a great meeting. There were eight for baptism, several by letter.

We praise God for this meeting.

IN MEMORIAM

A. V. Rowe

This princely man went Home a few days ago, long and useful life. Had the saintly T. J. Moore waited a few days, they could have gone together.

Bro. Rowe was pastor at Clinton when I entered school long years since.

Z. T. Leavell of blessed memory came to hold a meeting, and I gave my poor heart to the Lord, and was baptized by Bro. Rowe. I was soon called home by the death of my only brother, and while at home winding up the little estate I received a letter of sympathy from Pastor Rowe. It was the first of the kind I had ever seen, and I carried it for days and now and then would refresh my soul with that sweet letter.

I have lived to write him two letters of sympathy—the best I knew how. The first was when his lovely daughter, Miss Fannie, went Home, and then when his good wife departed to be at rest.

God bless the memory of his loyalty to the cause, and his beautiful Christian life. We know where to find you.

His Son in the Ministry,

—J. H. Lane.

FRIEND AND BROTHER
By E. J. Hill

I can no longer delay saying a word in appreciation of my dear friend and brother, Eld. Thomas J. Moore, who departed this life some weeks ago.

He was one of the dearest friends I ever had in this old world. He it was who, together with a number of other preacher brethren, laid his hands on my head many years ago at Lena, Miss., when I was ordained to the ministry; he it was who paid me the first dollar I ever received for my work as a minister. I had him with me in my meetings when a boy in the ministry, and how he did help me along the way. He was the boy-preacher's friend.

Well do I remember that on one trip to one of his churches where I was to help him in a meeting, we making the long trip on horseback, how that we came at the noon hour to a country home by the roadside. Bro. Moore suggested that we stop and get our dinner. We agreed to keep the fact that we were preachers a secret and pay for our dinner as other travelers. We were served a splendid meal by the good lady of the home; but our secret would not keep. The lady, somehow, found out that we were preachers, and, though we insisted, she would not have one cent for those good dinners.

The last time my dear friend was in my home he cautioned me about the spiritual force in my preaching, seeming to fear that possibly close study and methodical arrangement of my subjects would detract from the spiritual in my preaching. God forbid that it shall.

I loved Bro. Moore as a brother

and he reciprocated. I know he is in the Father's house, and I will soon join him there.

Blessings on his memory.
Memphis, Tenn.

REPENTANCE; A CHANGE OF MIND

There seems to be such widespread misconception of repentance that I feel impressed to write again on the subject. Our evangelists make their appeals to sinners, calling them to repentance. And that is scriptural, for Jesus said: "I came not to call the righteous, but sinners to repentance". (Luke 5:32.) But the questions arise: **Who are sinners, and what is repentance?** It is almost universally implied that sinners are men and women who do not belong to any church, who seem to revel in sin without any compunction of conscience. And that repentance means to turn from their sins, becoming sorrowful on account of their sins, and to turn toward God. I have heard it expressed in this phrase: "Right-about-face", that is, the sinner is going away from God by indulging in evil, carnal conduct, and he is called upon to halt, quit sin, turn toward God, be sorrowful for sin, etc. It is the purpose of this writing to show that not only are such people—as referred to above—sinners, but that there is also another class of sinners, some of whom are church members, who are honest and conscientious in what they believe, whose morals are good, and also very zealous of righteousness, but they are sinners and lost sinners because they have a **wrong conception of God**, and ignorant of God's righteousness. (Read Rom. 10:1-4.) Therefore, our evangelists should also appeal to that class of sinners. It is also the purpose of this writing to show that these **self-righteous sinners** also need to be called to repentance. Therefore, if it is true that some sinners, even church members are zealous of righteousness, whose morals are good, who are honest and conscientious in what they believe but are deceived and lost; and if repentance means to turn away from sinful indulgencies and sinful conduct, and to turn to God, seeking righteousness, then how in the name of Christ can the evangelist appeal to them to do things that they are already engaged in? The truth is that, our evangelists as a rule have a wrong conception of sin as well as a wrong conception of repentance.

Oh! that my readers would stop, breathe a prayer to God to help them to lay aside all prejudice, all bias, and with an open mind reason with me as they read the following.

I know it is hard for men to change their mind about things that they have believed and held all their lives; but that is exactly what repentance is. "Come now, and let us reason together, saith the Lord."

The New Testament was originally written in Greek. The Greek word *metanoia*-*metanoeo*, translated into the English word **repentance** means: "to have another mind", "to

change the mind", nothing more, nor nothing less. So when we read: "Repentance toward God and faith toward our Lord Jesus Christ", it means a **change of mind toward God**, etc. So that, when our evangelists appeal to sinners, calling them to repentance they should appeal to all classes of sinners, both moral and immoral to **change their mind**. Change it from what, to what? Appeal to the immoral non-church-member to change his mind from worldly pleasures, material gain, and carnal lust toward God; that is, stop thinking about those things that give his soul a chance by listening to what God says in the gospel of our Lord Jesus Christ. But this same appeal in calling to repentance the **self-righteous sinner** will not work. Why? Because his mind is not centered on worldly pleasures, carnal lust, etc. He does not indulge in immoral, sinful practice and habits. He needs to be appealed to, to change his mind from self and self-righteousness toward God. Show him that as long as he ignorantly believes that he is establishing his own righteousness, that he has not submitted himself unto the righteousness of God. Why? Because, "Christ is the end of the law for righteousness to everyone that believeth". Get him to change his mind and see that God is "just and the justifier of him which believeth in Jesus". The phrase, "repent of your sin", doesn't sound right; here is the way it sounds: "change your mind of your sins". A lost man doesn't need to change his mind concerning his sins at all. What is sin? Immoral, evil conduct is not sin, but the fruits of sin. Sin is having the wrong conception of God, holding a wrong attitude toward God, open rebellion against His Word. The Holy Spirit was sent into the world to reprove men of sin because they believe not on Christ, not because they are indulging in carnal, sinful practice. The real, true result of a genuine case of repentance toward God, which is, a change of mind toward God, inevitably leads to faith in our Lord Jesus Christ which produces a new spirit and the man is then in a position to love God and to hate sin, which in turn produces good works.

—J. E. Heath,
Duck Hill, Miss.

HER LOVER'S GHOST.

Jennie N. Standifer
A SHORT, SHORT TORY

A few weeks after Vera Morton became engaged to Lieutenant Robert Herndon, he left for France. In the battles that followed he seemed to bear a charmed life, for not a German bullet touched him. A short time before peace was declared news came to Vera that after an engagement with the enemy, Lieutenant Herndon was reported missing. Two weeks later his name appeared in a list of the dead. Vera was inconsolable. In the midst of her rebellious grief Mrs. Conn, a neighbor, came with a suggestion: "I use a planchette, and have frequent communications from my

loved ones who have passed away, and they are so comforting."

"The dead cannot return," declared Vera.

"Hear what the departed have to say before you are so confident of that. I will be over this evening and I believe you will be helped."

That evening and many others, Mrs. Conn brought messages from the unseen world. Then Vera had the impulse to write, and be the medium of the dead speaking to the living. The very first message to Vera had been from Robert Herndon. Gradually she grew more cheerful. Her lover's assurances of his happiness in the new life, and his constant presence in her home, were a great satisfaction.

Vera soon discovered that she possessed the powers of a clairvoyant as well as medium. She could find lost or stolen articles with wonderful accuracy, with the mysterious power leading her. But the fly in the ointment was the fact that she could not control the power, but her body and mind were dominated by it, and she must do as it directed.

And the letters from Robert's spirit became disappointing. His fearful experiences in battle were often repeated, and varied each time in many particulars. At last he wrote tales of happenings which proved to be downright lies.

One evening while she was alone the mysterious power forced her to write, and the communication was so palpably false that Vera threw the planchette from her, and falling on her knees began to pray:

"Lord, take this power from me if it be wrong in any way. Take it away and never let it return! Take it now, in the name of thy Son I ask it. Amen!"

Instantly the force that almost drew her right arm from the socket was gone, and never did it return.

Vera busied herself with helpful housework. She forced herself to think about Robert only as she had known him in life. In time all bitterness and rebellion left her heart.

The great war was over, and the boys were coming back from France. Vera sat on the steps of the porch one evening, when a pale, emaciated man came through the gate and staggered up the walk.

"Don't you know me, Vera?" he asked quaveringly.

"N-o-o," she stammered.

"Don't you know Robert Herndon? But I am not surprised. Shell shock took away my reason for months, and my body will be a wreck for years, I fear. If you wish to be released from your promise, Vera—"

"Never—never, Robert! I will nurse you back to health and strength, and be thankful always that you came back in the flesh—and not as a ghost."

GREENVILLE, S. C.

Inclosed please find my check for two dollars for which let the Baptist Record come on to the above address for another year.

We are just getting located here as pastor of this good little church. Our membership is about 600, the S. S. enrollment is 898 and the regular church attendance is about equal to the entire church membership. Prof. O. M. Huggins, who was with me as singer while I was with the Home Board as evangelist, is in charge of the music in this church. In the South Carolina Baptist Assembly which is just coming to a close the S. S. of Judson Church took the banner as the best city or town S. S. in the state. From here I can keep in touch with my old Doctor at Brevard, N. C. With this excellent climate and lighter work I shall hope soon to be in good health again.

Since January it has been my privilege to hold ten revivals in which 644 people have made profession of faith and 256 have volunteered for world-wide service. I have not been able to accept more than one out of three of the invitations to hold meetings.

I appreciate greatly your kindness extended to me while in Mississippi and shall always wish for you and all your co-workers the very best blessings of God.

Very fraternally,

—J. C. Owen.

She had a vast amount of money, but it had come to her quite recently. One day an acquaintance asked her if she was fond of art.

"Fond of it!" she exclaimed. "Well, I should say I was! If I am ever in a city where there's an art-ery I never fail to visit it."

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NEW PAGEANT FOR CHILDREN'S WEEK

The Elementary Department of the Baptist Sunday School Board offers a new pageant for Children's Week called "Mother's Song". It contains a great message based on home influences that unconsciously carry over into children's lives.

The writer of this pageant is Miss Emma Edmonds of Tupelo, Mississippi. She is assistant principal of the Tupelo High School and head of the English department. Her skill in pageantry writing is well known. In addition to several class day pageants for high schools she has written one called "Lee County in History" and another on "The Development of Education in Mississippi."

If your church did not observe Children's Week last year and wishes to do so this fall, Envelope No. 2 with full directions for Children's Week and pageant of last year called "The Voice of the Future" will be needed. Envelope No. 1 has the same contents, with the substitution of the new pageant, "Mother's Song". All are free to churches desiring to observe Children's Week, October 17-24. Keep the slogan in mind, "The race moves forward on the feet of little children."

COLDWATER

The writer is glad to have met several of Dr. Lipsey's relatives in Coldwater and nearby Hickory Grove, who are proud of him and send best wishes. A week's meeting at the Hickory Grove Baptist Church was well attended, and there were four additions by baptism.

The writer assisted the pastor, Bro. Will Hardy, a Mississippi College and Louisville Seminary man who is doing a great constructive work with the four churches of which he is the efficient and beloved leader.

I hope to send you before long a picture of the new parsonage, or "pastorium" at Coldwater. It is a beautiful as well as comfortable abiding place. The people of Coldwater of all denominations united in the shower for the incoming pastor and his family. The new home, polished until it shone, was filled with those kindest of people who received the new preacher and his family right royally. The pantry was stocked to overflowing, not only with provisions but with kitchen ware. The folks seemed to know

1926

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Blue Mountain College

BLUE MOUNTAIN, MISSISSIPPI

Highest elevation in Mississippi: Springs on College Campus flowing about one hundred thousand gallons daily.

Exceptionally strong faculty. We have just secured the services of Dr. Constantine Bila as head of our Modern Language Department. He is a Bachelor of Arts from the University of Chicago, and has his Doctorate in French from the University of Paris itself. He also is a graduate of Crozer Baptist Theological Seminary.

The Head of our Music Department will be Dr. Matthew N. Lundquist, A.B., A.M., B.Mus., Mus.D. He holds the degree of Doctor of Music from two of America's greatest conservatories.

I know both of these gentlemen personally. They are not only at the very top of their respective fields, but are splendid Christian men.

If you attend the Baptist Encampment at Gulfport, August 7th to 14th, be sure to visit the Blue Mountain College Retreat on the campus. It will be in charge of our Director of Student Religious Activities, Miss Sallie Paine Morgan.

Registrations for next session are about fifty ahead of the number one year ago.

For room in regular boarding department or self-help department, send check for \$12.00.

New catalogue will be sent on request.

Lawrence T. Lowrey,
President.

TUBERCULOSIS

neglect of this disease
Causes Many Tragedies

For information or advice write
SOUTHERN BAPTIST SANATORIUM
El Paso, Texas

that a man fresh from school would not be in a position to invest heavily in furniture, so they themselves furnished the kitchen, breakfast-room, dining-room, living-room and one room. The house is modern throughout. The cordial spirit of welcome was best of all! Verily the "cup runneth over" with happiness at such a reception!

Yours in the work,

—Francis Judson Chastain.

EMMANUEL CHURCH

One of the greatest revivals of Bolivar County was held at Emmanuel Baptist Church, four miles south of Benoit. The meeting began on the third Saturday night in July, going on eight days and nights. Rev. Geo. W. Pitts did the preaching. He is the pastor in charge.

There were 54 additions to the church, 33 for baptism and 21 by letter. There has never been greater interest among people. They came praying and went likewise. Bro. Pitts organized this church three years ago with 15 members and up to the present writing has 198 on roll. The church has demanded half time. Bro. Pitts preaches the gospel with the power and simplicity. Any church would make no mistake in calling him to help in a revival. We would be glad to recommend him to any church for a revival service.

—J. J. Jones, Deacon.

"Hello, Brown. Are you using your lawn-mower this afternoon?"

"Yes, I'm afraid I am."

"Splendid! Then you won't be wanting your tennis-racket. I've broken mine!"—The Continent.

HILLMAN COLLEGE FOR YOUNG LADIES Clinton, Miss.

Best School Location in Mississippi

Member: Mississippi Association of Colleges; Southern Association of Colleges for Women; American Association of Junior Colleges.

Accommodations For Only Limited Number

Every dormitory room filled last session and many girls unable to secure places.

Write for catalogue.

Rooms are now being engaged for next session.

M. P. L. BERRY, President

SAVE

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YOUR DENOMINATION—From inability to succor those whose distress call is daily heard.

YOURSELF—From responsibility for the suffering of aged and disabled veterans.

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BAYLOR COLLEGE

Come West, my girl, come West! Baylor College for Women has a great faculty, a great student body, a picturesque campus with modern buildings, a delightful climate, and everything necessary for making life really worthwhile. Health conditions are all that could be desired. We have the same entrance requirements as has the University of Texas. Walter Gilewicz in Piano, Arthur Cote in Voice, Kenneth Wood in Violin, Miss Latimer in Expression, and Miss Stuart in Art, together with their many able assistants, give to Baylor College a Fine Arts Department of which any institution might well be proud.

Baylor College had last session 2372 students from 6 foreign countries, from 23 states, and from about 200 counties of Texas, thus giving the most widely distributed student body in all the Southwest. We had thirty in the Mississippi Club last year with every indication that the number will exceed fifty for the coming session. The President of the Student Government Association for next session is a Mississippi girl. Parents or students interested may write or wire Mrs. J. P. Harrington, Crystal Springs, Mississippi, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

Mississippi Woman's College

HATTIESBURG, MISS.

We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

J. L. JOHNSON, President,

Hattiesburg, Miss.